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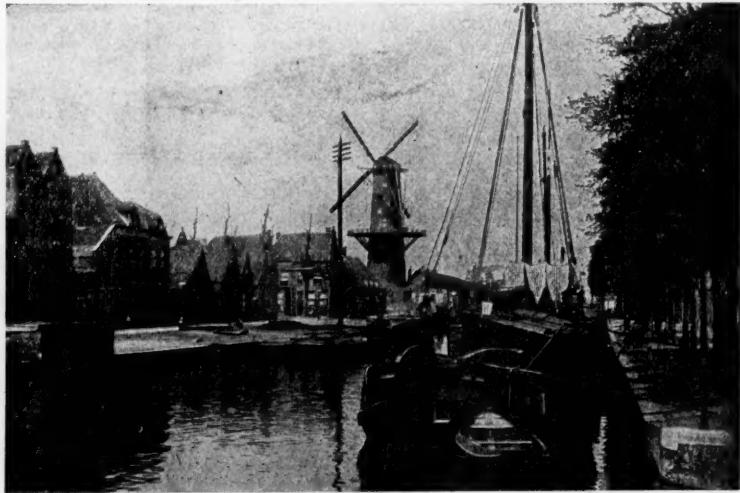
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CONTENTS

EDITORIAL:

Paragraphs 245
The College in the Community 246

"Are There None Righteous?" 246

Our Pilgrimage 246

The Testing of the Storm 246

Love of Country Essential to Christian Character 247

Furitan or Impuritan 247

Week in Review 247

In Brief 249

STAFF CORRESPONDENCE:

The Interior 250

Northwest 251

CURRENT THOUGHT

251 CONTRIBUTIONS:

Grounds for Renewed Enthusiasm for Missions 252

in Japan. Rev. Sidney L. Gulick 252

Talmage at the National Capital. H. A. B. 252

Certain Historic Creeds. I. Prof. Williston 252

Walker, D. D. 254

The Home Missionary Crisis. Rev. Henry A. 255

Stimson, D. D. 255

THE HOME:

A Weeping Cupid—a selected poem 256

Paragraphs 256

The Wooing of Margery Brews. Edward Porritt 256

Yet Love Can Last—a selected poem 257

The Way to Get Happily Married. Amelia E. 257

Barr 257

Closet and Altar 257

Matrimony as Viewed by Young Men Today 258

Why Men Should Marry—a selection 259

Tangles 259

The Conversation Corner. Mr. Martin 260

Corner Scrap-Book 260

THE SUNDAY SCHOOL—Lesson for Feb. 23 261

Y. P. S. C. E.—Topic for Feb. 23-29 262

PROGRESS OF THE KINGDOM

LITERATURE 262

NEWS FROM THE CHURCHES: 263

A Lawrence Vacancy Filled 266

New Leader among Worcester Churches 266

Notings from Rhode Island 267

From Northern Minnesota 267

MISCELLANEOUS:

Notices 266

Christian Influence at Cambridge 272

Business Outlook 273

General Howard Roll of Honor 274

Woman's Board Prayer Meeting 275

Loyalty to Our Church 276

Dr. Grenfell in Boston 277

Additional Returns from the Day of Prayer for 277

Colleges 277

Biographical 278

Deaths 278

Education 279

Sunday School Notes 279

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Volume LXXXI

Boston Thursday 13 February 1896

Number 7

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PROF. WILLISTON WALKER, whose portrait appears on our cover page this week, belongs distinctively to the younger generation of men who are today shaping and extending American Congregationalism. Though he has but recently passed his thirty fifth birthday, he has by thorough and brilliant work in the field of scholarship and by the singleness and force of his moral and Christian purpose earned the respect and admiration of a large and increasing number of persons throughout the country. His collegiate course at Amherst College and his seminary training at Hartford were supplemented by instruction in Germany, from which he returned to teach at Bryn Mawr and then to take up his work at Hartford Seminary. To this he is now giving the entire energy of a nature that loves study for its own sake and that is also peculiarly gifted with the power to impart to others the knowledge he has acquired and the habits of study through which such knowledge is attained. Professor Walker has also won distinction as an author, his most notable publications thus far being *Creeds and Platforms of Congregationalism* and *The History of Congregationalism*, which appears in the series on different denominations published by the Christian Literature Co. Our own readers will be able to form an estimate of Professor Walker's scholarly and popular qualities by following the valuable series of articles on *The Historic Creeds* which begins in this issue.

Our missionary societies are struggling in sloughs of debt, and the worst of it is that, while one foot is being lifted out by earnest friends, the other sinks deeper than before. In each of the three larger societies, as is the case with the Home Missionary Society—whose condition Dr. Stimson describes on another page—the gifts of the living have been considerably increased in the hope of canceling the debt, but they have not been sufficient to balance the great falling off of the legacies. When a shrinkage in values comes the dead cannot be moved by the pressure of present needs to increase their gifts. These societies, we fear, will continue to suffer severely through every time of business depression till they

adopt the method of distributing their legacies over a term of years, thus, in a measure, equalizing the amounts yearly at their disposal. This is the method adopted by the Sunday School and Publishing Society, and, though it has been obliged to cut down its appropriations and restrict its work, it has been able to do this gradually, with much less suffering to its workers and its work than if it had suddenly found itself, with a depleted treasury, crying for help.

thrown out of all means of support. Such sums will accomplish to the fullest extent the purpose of relief desired and at the same time will provide a welcome relief to the mission treasury.

As a result of the disposition shown by the officials of the Baptist Young People's Union to draw the color line and refuse to Negroes their rights as men and Christians, the large and flourishing local chapter of that organization identified with Tremont Temple in Boston has withdrawn from the Union and become a Society of Christian Endeavor. Dr. Lorimer, the pastor, heartily approves of this significant action, which could scarcely be otherwise, for Tremont Temple was established in order to provide an arena where men and women could freely express their hatred of slavery and friendship for the Negro. This action, together with the Boston Common Council's condemnation of the landlords who spurned Bishop Arnett, shows that there are still those in the city of Phillips and Summer who are not victims of color-phobia. It is quite likely that the Massachusetts legislature will enact supplementary legislation making it an even more dangerous and costly infringement of the statute law for hotel proprietors to treat any American citizen as they treated Bishop Arnett last week.

Letters received at the missionary rooms in Boston from different parts of Turkey bring the cheering news that the generous sums already contributed for the relief of suffering have reached the field and are accomplishing their work. These letters also make plain that the dimensions of the suffering to be relieved are even greater than we have supposed. One fact brought to view deserves special attention. No small part of the suffering to be relieved is found in families of pastors and preachers in the mission churches who have been slain or driven from their homes, and also among the teachers in the many schools that have been closed because of the troubles. That part of the support of these helpers in the missionary work which has come from native sources can no longer be provided, and these men are doubly dependent upon the grants which they have been accustomed to receive from the missions. Whatever is bestowed on these is in reality a part of the relief work now in progress, so that churches and Sunday schools and young people's societies that desire to contribute to the work of relief may with all propriety, if so minded, designate the sums which they gather for this purpose as intended to provide for this class of the native agency in Turkey, so suddenly

Many people, in cases of severe illness, feel a dread of being taken or of sending their friends to the hospital. Yet when these institutions are well managed, as they usually are, a hospital is a safer place for a sick person than the majority of homes can be. Recently we have known of several ministers and other public men who have either been patients in public hospitals in Boston or have had members of their families in these institutions. Their testimony is uniform and emphatic in their appreciation of the ability and faithfulness of physicians and nurses and of the comforts provided for all classes of patients. Rev. Dr. W. E. Barton of Shawmut Church, having found it necessary to place one of his children in the department of the City Hospital provided for contagious diseases, writes feelingly to the *Herald* of the patience, courtesy and kindness he has experienced. His words may reassure some who contemplate with anxious hearts the necessity of sending loved ones into the hands of strangers. He writes:

When parents, with a grief that none can measure save those who have experienced it, for the sake of the better care than the home can secure, and to protect the lives of others, send to the hospital those to whom they would gladly minister, it is no small satisfaction to know, if they may know, that alike in the private rooms, where those who can afford it pay for their treatment, and in the open wards, where the poorest are tenderly cared for, devoted and conscientious physicians and nurses care day and night for the trusts sacredly committed to them.

The Sublime Porte, which means the sultan of Turkey, has cabled to the Turkish legation at Washington to deny most emphatically the statements of Rev. Dr. Barnum in the article published in last week's *Congregationalist*. We appreciate the sultan's estimate, thus indicated, of the importance of Dr. Barnum's testimony to the atrocities in Armenia. The Sublime Porte affirms that "the stories related therein are mere inventions of revolutionists and their friends intended to attract the sympathy of credulous people. There is no forcible conversion to Islamism in Turkey and no animosity against Protestantism." This is sublime impudence. The statements thus contradicted are not made by Dr. Barnum alone, but represent conditions certified to by official reports, by careful investigations made by correspondents of newspapers in England and the United States and by hundreds of private letters from persons in the region where the massacres have occurred. Moreover, this declaration of the sultan is contradicted by centuries of Mohammedan history. Perhaps he will also deny that the following is the daily prayer of Mohammedans, concerning Christians, counted by them as infidels, to which recent indescrib-

able inhumanities in Armenia may be regarded by them as an answer:

O Allah! make their children orphans, and defile their abodes! Cause their feet to slip; give them and their families, their households and their women, their children and their relations by marriage, their brothers and their friends, their possessions and their race, their wealth and their lands as booty to the Moslems, O Lord of all creatures!

THE COLLEGE IN THE COMMUNITY.

This is the season of alumni reunions. When college graduates gather around the festive board they are boys again, and every allusion which brings back the scenes of academy life evokes unbounded enthusiasm. But these reunions are by no means confined to college reminiscences. No assemblies show a keener interest in public affairs, a broader outlook or a more comprehensive knowledge of world movements as related to our own country and communities. Education, religion, social questions, politics, international affairs are all within the range of the after dinner speeches, and, though no extended discussion is possible, epigrammatic allusions often call forth spontaneous applause, which shows how deep is the interest in the subjects mentioned.

It is the glory of the American college that it fosters no class distinctions. It takes its students from every social rank; it receives rich and poor on the same level, measures them according to the manhood they develop in their academic life, and sends them out to work with and for the people. The highest value of the college is the leaven it puts into common life. So far as any college fails to do this it is un-American and unworthy of support. The university that should encourage scholarship, and that should aim to create a class by itself whose members pride themselves on exclusive knowledge and authority in a country like ours, would be a nuisance which ought to be suppressed. And the educated man who sneers at the opinions of college professors on public affairs, as though the atmosphere of the university unfitted men to be leaders in citizenship, by so doing dishonors his *alma mater* and his country.

No other assemblies manifest a more hearty appreciation of genuine religious feeling and high moral principle than these alumni reunions. They show that a liberal education promotes manhood, increases the sense of responsibility for others, and fits men for heroic self-sacrifice when the country calls for it. If a frivolous spirit reigns supreme at any of these reunions, it is remembered with the same mortification which an honorable alumna feels when the students of his *alma mater* are caught in some foolish escapade. But such occasions, so far as our knowledge extends, are rare. Our colleges are our best fortresses. They train men to see the folly of fighting without just cause, and give them the courage of wisdom to do battle when the need for battle arises. No more patriotic investments are made than those which equip these institutions for training American manhood, and which intrust the money to those whose aim is to build character rather than monuments of stone.

These alumni gatherings do much more than keep alive loyalty to the colleges they represent. They help to keep men in touch with the college spirit, and to preserve it as a vital element in the community. No

honest words spoken anywhere are more effective than in these assemblies. Nowhere is enthusiasm more earnest; while, if really representative men attend them, the revelry of these occasions is as wholesome as it is harmless. Educated men owe it to their colleges, their communities and themselves to maintain these gatherings and to keep their influence strong for sound learning, religion, patriotism and humanity.

"ARE THERE NONE RIGHTEOUS?"

British authors can scarcely be won to a cordial liking for *The Bookman* as they read its assertion that they appealed to American authors for joint co-operation in maintaining peace between the United States and Great Britain because they "were afraid of losing the income which they might derive from their American copyrights." Notwithstanding some peculiar incidents that have followed the issuing of the address by the British authors, we prefer to believe that Sir Walter Besant when he wrote it, Mr. Hall Caine when he edited it, and the authors when they signed it meant just what they said they did, irrespective of any effect it might or might not have on their royalties from American publishers.

The Bookman's charge is one of many that might be cited showing how common now is the practice of imputing ulterior and base motives for almost all acts or words that are spontaneous, generous and intended to conserve peace and secure justice. The President of the United States, standing as a bulwark against those who would place this country on a level with Mexico and China must, forsooth, be charged with venal motives by a vulgar blackguard, Mr. Tillman, who now represents South Carolina in the United States Senate. Mr. J. Pierpont Morgan lends his ability and weighty connections with financiers abroad to the furthering of our national finances, and the *New York World* forthwith charges him with having no higher motive than pouring millions into his own pocket. The most eminent clergymen of the country and our ablest professors of international law in our colleges and universities dare to plead for peace between Great Britain and the United States, and men like Mr. Theodore Roosevelt and the editor of the *New York Sun* immediately call them cowards and traitors and advise them to cease attempting to influence public opinion.

William Watson ventures to express in plain English his opinion of Great Britain's humiliation and infamy in refusing to save the Armenians by living up to her treaty obligations, and immediately the new poet laureate, Mr. Austin, intimates that Mr. Watson must be seeking notoriety or he would not so castigate his motherland. No wonder Mr. Watson replies thus:

Treachery's apologist, whose numbers rung This eventide, remonstrant in my ear; Thou to whom England seems a mistress dear, Insatiable of honey from thy tongue: Because I crouch not fawning slaves among, How is my service proved the less sincere? Have I not also deemed her without peer? Her beauty have not I too seen and sung? But for the love I bore her lofty ways, What were to me her stumblings and her slips? And lovely is she still, her maiden lips Pressed to the lips whose foam around her plays! But on her brow's benignant star whose rays Lit them that sat in darkness, lo! the eclipse.

Diogenes might seek far and wide for a wise man were he to return to earth, but we aver he would not have to go far to find honest men. Patriotism and righteousness are not extinct.

OUR PILGRIMAGE.

The interest expressed in England in the visit of Americans proposed by *The Congregationalist* is already much beyond our anticipations. The religious newspapers have spoken of it in the tone of cordial welcome. Private letters give us warm assurances of purposes to leave with our party the pleasantest memories of Old England. We had expected that brethren of our own denomination would afford us such courtesies as they could conveniently extend. But each week brings us also evidences that the friendly feeling toward Americans is ready to manifest itself quite beyond denominational bounds. The mayor of Plymouth wishes to give us a public reception on our arrival at that port. The Dean of Wells Cathedral, one of the most interesting in England, has kindly offered his services to conduct the party through and about that ancient minster. The Dean of Westminster has invited us to an afternoon service, after which he will address the party in the Jerusalem Chamber. Dean Farrar's cordial invitation to visit Canterbury has been accepted. Ambassador Bayard has promised to deliver an address at the laying of the corner stone of the Congregational church at Gainsborough, and arrangements are being made for this service to take place when the American Congregationalists visit that town. These are only a few of the tokens of friendly interest we have received during the last three or four weeks.

It is most important under these circumstances that our denomination should be suitably represented. We have decided to limit the party to a small number for obvious reasons. We especially invite ministers and laymen who are interested in the history of our Pilgrim fathers and in the inheritance which has come to us through them from England and Holland. We shall be pleased to have their wives and sons and daughters accompany them, and we hope the members of our party will come from the Interior and the West as well as from the East. We are confident that they will find the journey one of the most memorable in their lives, not only in the things seen and learned, but in the friendships made and in inspiration for future Christian work.

Already a number of clergymen and business men have signified their intention to join the party. Of the success of the enterprise we feel well assured, and we invite especially the co-operation of those whose presence will bring Congregationalists of England and America into closer fraternal relations and will promote friendly feeling and a community of interest between the two nations.

THE TESTING OF THE STORM.

Such a storm as swept over the coast cities last week puts every exposed structure to the test. Roofs are shaken, chimneys overturned, trees uprooted, ships driven on shore. Among other exposed and threatened structures at such a time is the spirit and temper of man. He is tried by the small annoyances of pelting rain and buffeting winds, by delays and losses and sometimes by the sudden access of danger, which calls into play the heroic qualities of soul. Such emergencies are prefigurations of the judgment. They divide men according to the true bravery of their spirits and not according to any outward seem-

ing. In their presence we find ourselves compelled to revise our social prejudices and to acknowledge that there is a worth which does not of necessity go with outward show.

Most of our readers must have noticed the account on the day after the storm of an accident to a railroad bridge in New England. The bridge was shaken by the storm and a train broke in two as it passed over the swaying timbers. The engineer recognized the peril and the one means of meeting it—ran back, and by a quick coupling pulled the runaway cars off the structure just in time to save them. Next it became necessary to replace the ruined bridge with the new steel span which was ready to be put in position. In wind and rain and the darkness of the evening a gang of men worked to clear the wreck and replace it by the new structure. Standing upon a fragment of the old bridge some support gave way, and they were precipitated into the swollen wintry stream. Some were rescued by the heroic efforts of their fellows, others were killed by the fallen timbers or drowned in the rushing stream.

We are so much used to take the security of our travel as a matter of course that it may be well to consider for a moment that it is absolutely dependent upon the faithfulness and courage of these men whom we see every day—trackmen, engineers, brakemen and conductors, without whom the best machinery is of little use. The quick recognition of the peril and the opportunity, the work under hard conditions to clear the way as swiftly as possible for our easy journeys, the facing of risk and the self-forgetful help in danger, all are qualities which call for recognition—the recognition of fellowship in a common human obligation and of joy in the best qualities of human faith and courage wherever shown. It is not often that an opportunity of courage comes which claims and wins the public notice, but all are tried in little ways or in large, and it is pleasant to remember how often the swift peril finds the ready mind and hand to meet it.

LOVE OF COUNTRY ESSENTIAL TO CHRISTIAN CHARACTER.

It is possible to be a zealous patriot, and to be the nobler for one's patriotism, without being a Christian, but nobody is a true Christian whose Christianity fails to include the love of his country. This seems to be an inborn quality for it endures throughout life and it is independent of conditions. The native of the most sterile and uninventing land loves his country as loyally as the native of the most attractive region. Yet patriotism often becomes feeble, especially when it appears to conflict with personal interest and ambition.

The most serious peril to the true love of country is that its nature be misunderstood. Too many, even among quite intelligent people, regard it chiefly as the spirit which takes for its motto the utterance, "My country, right or wrong," and is disposed to be boastful, arrogant and regardless of the merits and the just claims of other countries. This is not genuine or useful patriotism and, if unchecked, it always leads to evil consequences.

The only proper estimate of the love of country is that which is made from the Christian point of view and which regards it in its relation to religion. It is a real

element of a properly developed Christian character. It is not fundamental, like penitence for sin or faith in Jesus Christ as our Saviour. But no one can remain a true, and therefore an increasingly enlightened, Christian without it.

Such a Christian realizes that God has given us our country to be loved, saved and cared for. Because it, rather than any other, is ours, we have a responsibility for it. We cannot do our duty before God if we deny or forget this obligation. By as much as we allow ourselves to be indifferent, by so much our Christianity is defective and useless. This truth needs present emphasis. And in connection with it should be remembered the fact that great national heroes, such as Washington and Lincoln, seldom, if ever, have failed to make prominent their belief in it. He who loves Christ aright must feel a deep concern, because he is a Christian, for the highest welfare of his country.

THE WEEK IN REVIEW.

The Bond Issue Over-subscribed.

In response to the circular letter of Secretary Carlisle issued Jan. 6, asking for bids for \$100,000,000 thirty year, four per cent bonds, the bankers and people of the United States have intimated a desire to take \$568,289,850 worth, that is to say the loan was over-subscribed nearly six times. For the \$100,000,000 which the nation pledges to pay in 1925 and upon which it must pay interest at the rate of four per cent for twenty-nine years, it will receive within a few months about \$111,000,000 in gold. The bondholders will receive a rate of interest averaging slightly less than 3½ per cent, according as their bid equaled or exceeded the rate bid by Mr. J. Pierpont Morgan and his syndicate who bid 110.6877 for the entire issue and will receive about one third of the loan. Those whose bids exceeded 110.6877 numbered 780, many of them thrifty individuals or executors of estates bidding larger or smaller sums for investment, but most of them banking corporations or speculators who already have sold their assignments with profit, the bonds bringing today 116 or 117 in open market.

Strictly speaking it has not been a "popular" loan, but contrasted with the last loan it has been popular and infinitely preferable to it though lacking in some essential safeguards that make its ultimate effect problematical. Not until it is proved that the gold with which the successful bidders make their payments comes from sources other than the national treasury gold reserve is there much ground for optimism save that of a temporary kind. It is true that we have demonstrated the ability of our people to absorb an issue of such magnitude without resorting to foreign capitalists, but it cannot be forgotten that the loan is placed in times of peace to pay current national expense, that it adds to the debt of the nation a load which a generation must carry, and all, forsooth, because of the lack of wisdom and courage of past and present legislators. The Senate persists in its devotion to free coinage of silver. The House, fortunately, refuses to accept any such legislation, but insists on its revenue increase measure, and the President stands ready to veto either scheme should it pass.

An interesting side light on the situation comes a document, an open letter to Eastern manufacturers signed by sixteen Republican senators—fifteen from

States west of the Mississippi—making future legislation protecting American industries dependent upon legislation restoring the free coinage of silver in the United States at a ratio of sixteen to one. "You must indorse such a platform by the Republican party or there will be no Republican party," says Mr. Wharton Barker of Philadelphia, who issues the letter.

The Wonders and Uses of Applied Science.

Throughout Christendom, wherever there is a laboratory devoted to physics or a workshop equipped with electricity, physicists and professional inventors like Mr. Edison, Nikola Tesla or Mr. Elihu Thomson are working day and night to develop and utilize the hitherto unsuspected X rays discovered by Professor Roentgen, to which we referred last week. From Hanover, N. H., Montreal and London come well-authenticated reports of the use of the process in surgery, in Montreal serving to locate a bullet in a man's leg, in London to discover the broken point of a knife-blade thrust between vertebrae which had caused paralysis that had baffled the physicians for weeks, from Dartmouth Medical College in revealing clearly the fractures in a broken arm. The experiments of several American investigators have made certain the fact that the use of the Crookes tube is not a *sine qua non* for securing results. Mr. Edison has made some remarkable experiments, using what he calls "fluorescent tubes," using which the X rays have penetrated steel of the best grade, revealing structural defects where they existed and demonstrating what has been predicted from the first, viz.: that methods of testing metals, armor and the like would be revolutionized. Our consul in Berlin promptly called attention to this aspect of the discovery in his valuable report which first brought the matter officially to the attention of the authorities in Washington.

Dr. Selle of Brandenburg, Germany, is reported as having contrived a photographic instrument which will reproduce with minute details the various colors of objects, persons and landscapes brought within range of the instrument. Five years of Dr. Selle's time have been spent in perfecting the invention. Many of the photographs so taken have been submitted to and praised by experts and there seems to be no doubt of the results achieved but the method Dr. Selle keeps to himself.

Pursuing a different policy and in accord with the ethics of his profession, Dr. Cyrus Edson of New York city has given to the public and his fellow-physicians the formula of a preparation to which the name "aseptolin" has been given, a preparation containing phenol which Dr. Edson and fifty other physicians possessing the preparation have found beneficial in dealing with 212 out of 216 cases of consumption treated by them. Dr. Edson has high rank as a physician. His statement in the *Medical Record*, showing how he thought out and perfected his discovery, is a model of candor and a demonstration of the value of the inductive method, and he seems to have waited for results long enough to warrant him in speaking now with authority. If it proves to be true that a foe to phthisis has been found thousands of his fellowmen will rise up to call Dr. Edson "blessed" and mankind will take a new lease of life.

A Halt to Prize Fighting.

Congress is to be commended for th

alacrity with which it drafted and enacted a law last week making prize fighting illegal in any of the territories of the United States. Pugilists, driven from Florida, Louisiana, Texas and other former familiar haunts, had conspired to fight soon what they were pleased to call "a great event" in New Mexico, and El Paso, Tex., even now is full of toughs and sports from all parts of the North, South and West. But now, owing to this law, they must either flee to Mexico and fight or risk a contest on some of the islands in the Rio Grande whose ownership is disputed by Mexico and the United States. There is this to be said in connection with this prompt action by Congress, that the legislators would win even more praise if they would show a like degree of solicitude for the welfare of honest business men throughout the country and like alacrity in giving sane financial legislation.

Colonel Clarke's bill, now before the Massachusetts legislature, has been amended so as to satisfy the criticism of those who feared it would prevent games of football and other sports in which rough play is at times an incident, but it retains enough grip if enacted to put an end to such exhibitions of prize fighting as the Boston aldermen recently licensed, and it is to be hoped that the bill will commend itself to all right minded men among our State legislators.

Our Foreign Policy.

The Turkish Government has replied to our request that a second naval vessel be permitted to pass the Dardanelles and anchor off Constantinople that the request must be preferred to the European Powers who signed the Berlin Treaty and thus govern the passage of Dardanelles. Russia is said to have stood in the way of granting our request and suggested this answer. We suspect that, let the issue be critical enough to warrant such action, our vessels will go where they are ordered whether Turkey and her new ally desire it or not. Our consul at Smyrna is credited with decisive action there, action that saved the lives of many Armenians. Minister Terrell will designate Miss Barton and her assistants as Americans worthy to give aid and administer alms to the suffering in interior Turkey, and, trusting that all will go well after she arrives in Constantinople, Miss Barton and her lieutenants have left Paris for Constantinople via Geneva. Mr. Terrell is said to be the only foreign minister invited to dine with the sultan nowadays. It may be politic for him to do so, but we fear they will prove barmecide feasts—for Mr. Terrell. As we go to press there come reports of the attempted arrest of Rev. G. P. Knapp at Bitlis, charged with sedition and murder. Minister Terrell is rightly insisting that, if the charge is to be pressed, Mr. Knapp must be brought to Constantinople and tried before him.

The members of the Foreign Relations Committee of the Senate have decided to go a step farther in recognizing the Cuban rebels, and have reported to the Senate the following resolution, which as soon as the appropriation bills are out of the way will be debated and voted upon:

Resolved by the Senate (the House of Representatives concurring), That in the opinion of Congress a condition of public war exists between the government of Spain and the government proclaimed and for some time maintained by force of arms by the people of Cuba; and that the United States of America should maintain a strict neutrality between

the contending Powers and accord to each all the rights of belligerents in the ports and territory of the United States.

Our minister to the Hawaiian republic, Mr. Willis, in declining to participate as an official in the celebration of Jan. 17, the anniversary of the founding of the new government, seems to have done it in such a way as to revive the old feeling of dislike for him among the inhabitants of Honolulu and to have merited the protest which President Dole and his cabinet have filed at Washington. If we have recognized the Hawaiian republic by retaining Mr. Willis there as our representative and if we have accepted its representative in Washington, it is not apparent to the mind of the ordinary citizen how it can be truthfully said that we have not recognized the republic, and yet this was Mr. Willis's defense for not accepting the invitation.

Sectarian Aggrandizement at Public Expense.

Three of the great English-speaking peoples are vitally concerned just now with the question of public support of sectarian institutions. The A. P. A. in the United States draws most of its strength from the conviction of American citizens that in the past altogether too much of the money raised by State and municipal taxation has gone to the support of Roman Catholic charitable institutions; and during the past fortnight our Federal legislators have shown a new degree of sensitiveness on this subject, compelling the withdrawal from the appropriation bill for the District of Columbia of appropriations for Protestant and Roman Catholic eleemosynary institutions—worthy no doubt, but not deserving of such further aid from the national treasury as would commit the Government to a recognition of their claim or establish the precedent of a union between church and state.

In Canada the question of questions today is whether in the elections now being held legislators in sufficient number will be returned who believe in the Dominion's attempting to coerce Manitoba into establishing Roman Catholic schools and supporting them by general taxation. Sir Charles Tupper, who believes in this policy, has just been returned by a Cape Breton district, but notwithstanding the influence in his favor brought to bear by Roman Catholic ecclesiastics and American capitalists—Bishop Cameron describing all who oppose coercion of Manitoba as "hell-inspired hypocrites"—his majority was very small, indicating that many of the Roman Catholic laity agree with Archbishop Walsh of Toronto who has come out recently in favor of abandoning the attempt to coerce Manitoba, his speech indicating that the Roman Catholic hierarchy is by no means a unit on the subject and that the ultra-conservatives hereafter are not to govern without opposition from within.

We do not care to continue a discussion with the *Sacred Heart Review* over our differing opinions about the merits of the question of schools in Manitoba. The facts of a prolonged controversy cannot even be fairly stated in the brief space which we can give to the subject. That the Treaty of Paris secured to the Roman Catholics of Manitoba the privilege they claim, the highest court of the British Empire has decided, as we have repeatedly stated. As between a treaty concluded in 1763, however, when the new territory was practically without population, and the matured convictions of a vast majority of the present

inhabitants of Manitoba in favor of the total separation of church and state in education, we repeat that we think the Province is justified in its revolutionary action. The question is, in a word, whether the needs of the present are to be determined by a treaty made by Europeans in Paris one hundred and thirty years ago, or by the living voice of Manitoba today. The legal decision, determined by the dead hand, may be in favor of the Roman view, but the Dominion can hardly venture to enforce a law so made against the will of a whole Province.

Mr. Balfour's public admission last week that the British coalition ministry now in power intend to introduce a bill at the session of Parliament which opened on Tuesday, calculated to give to the Anglican and Roman Catholic churches additional authority over English schools and added revenue from taxation for such schools as they would control, means that a great conflict is about to open in Great Britain which may compel the ministry to realize that, despite their intention to stand or fall by their foreign policy, there are pitfalls in their domestic policy, for the Nonconformist conscience is aroused as it has not been since 1870, and the spirit of Independency is once more belligerent, prepared to fight.

How to Use Washington's Birthday.

With the opening of the British Parliament on the 11th it became possible for the British people to determine and shape their foreign policy, or at least to determine whether their leaders were taking them. Lord Salisbury and his associates have had a free hand up to date and the result can scarcely be said to be gratifying to British pride. Concessions to France and Russia have been made that are unexplainable and unpardonable—from the British standpoint—unless there has been a decided reversal of British policy and corresponding gains. The movement for a permanent arbitration tribunal of Anglo American difficulties takes shape slowly in Great Britain, and in this country an appeal has been issued by some of the best citizens of Chicago to all who intend to celebrate Washington's Birthday in any way that each assemblage shall, in its own way, embody its views on the following questions:

1. Do we wish the governments of the United States and Great Britain, by formal treaty, to establish arbitration as the method of concluding all differences which may fail of settlement by diplomacy between the two Powers?

2. What is our opinion of war as a mode of deciding controversies between the United States and Great Britain?

Dr. William C. Gray, 69 Dearborn Street, Chicago, and William E. Dodge, 11 Cliff Street, New York, will receive the record of such proceedings, which should be sent in duplicate, and arrange them for transmission to the President of the United States and the queen of England.

While this praiseworthy movement is developing another quite as significant should not be lost sight of, viz., the call issued by Ecuador for a Pan-American Congress of South and Central American republics to be held in August, 1896, to discuss the Monroe Doctrine and the future political and commercial relations of the United States and the Latin-American nations.

Things move faster today than when the last century was drawing toward its close. The President's Venezuela message was pub-

lished all over this country and Europe the day it was given to Congress, but the Declaration of Independence, adopted by Congress July 4, 1776, in Philadelphia, did not appear in the chief newspaper of that town till July 13 and was not published in Boston till nine days later.

IN BRIEF.

We expected a good deal from our "80th anniversary offer" (*The Congregationalist* twelve weeks and *The Bonnie Brier Bush* for twenty-five cents), but the response during the past three days has surprised us. Orders and names come by the hundred. Pastors and prominent church officers recognize this opportunity of circulating a religious paper and a most useful book. A prominent layman in an inland city writes us that he proposed to have a canvass made and double our list. A pastor of a country church says he expects to send fifty names. It must be remembered that the time during which the offer holds good is limited. We shall stop with a week's notice.

Read Mr. Gulick's optimistic article on Japan and be cheered by it. He knows what he is writing about and gives good reasons for his statements and his hopes.

Nearly one-fifth of the persons engaged in the retail liquor business of the United States live in New York State. No wonder that that State is the chief center of political interest.

The *Interior* boasts of a subscriber with a subscription paid up to 1930. That man has taken from his posterity the privilege of using the argument, so dear to minds of a certain caliber, "Stop my paper."

Present discussions in Congress give new pertinence to the remark of James Freeman Clarke that the difference between a statesman and a politician is that the former looks to the next generation and the latter to the next election.

Dr. A. J. F. Behrends says: "Assuming, for the sake of argument, that the Venezuelan message was a wise piece of policy, I think it would be as wise if that same fist were doubled up under the nose of the Turk." Yes. If the fist must be doubled up that is the place to put it.

The Yale Alumni Association of Boston numbers 450 members. It is the largest association in the United States except one, the Yale Association of New York. This is one of the signs that the enthusiasm of the sons of Yale is unsurpassed by the alumni of any American university.

The many friends of Mr. Percy Alden of the Mansfield House Settlement, London, who lectured in this country in the summer of 1895, will regret to hear that a fire in the Settlement House recently brought the heaviest loss to Mr. Alden. His library, his papers and a manuscript almost ready for the press, representing the labor of years, were destroyed.

It is again announced that Rev. Dr. A. T. Pierson has become a Baptist, having been immersed at Croydon, Eng., by Dr. James Spurgeon, brother of the famous pastor, late of the London Tabernacle. Though the son, Rev. Thomas Spurgeon, succeeded him, he had a formidable rival in Dr. Pierson. The only obstacle in the way of Dr. Pierson getting the place was that he was not a Baptist. Now that that obstacle is removed the waters of the London Tabernacle seem to be stirring with premonitions of a storm.

A minister in a town not far from the Mississippi River rebukes *The Congregationalist* sharply for criticising the United States Senate because of its support of free coinage of silver. He says that such criticism "indicates a narrow provincialism incomprehensible to a Western man." Well, this is bad. But

when he sees how this narrow provincialism has possessed the other branch of Congress, how confused his brain must be! We venture to suggest a text for his private meditation: "To get understanding is rather to be chosen than silver."

The heir to the throne of Bulgaria is about to renounce allegiance to the Roman Catholic Church and join the Greek Church. The nations of Europe are greatly interested in the young prince's conversion. Yet he himself has never said a word on the subject. He is only two years old. In this case religion is politics, as it is in much of Christian history where changes of belief mean merely changes of human masters. God forbid that kings or legislatures should ever decree in this country to what particular church any of its children shall belong!

A Boston association, seeking sermons for a syndicate of Sunday newspapers, recently offered four prizes for the best sermons. Three of the four were taken by Episcopal clergymen, whereupon the *Churchman* sees occasion to compare the preaching abilities of Episcopal ministers with those of other denominations. Inasmuch as the object of the association appears to be mainly to secure the endorsement of Christian ministers for the Sunday newspaper, we venture to guess that the competitors for these prizes were mostly within the Episcopal and Unitarian denominations.

The *South Western Presbyterian* of New Orleans, in changing from the folio to the octavo form recently, wished its subscribers to understand that, although changing its exterior, nevertheless "with respect to the Westminster Confession of Faith and the Longer and Shorter Catechism it has been and will continue to be immovable. We doubt if one can improve the multiplication table." We doubt whether a denomination led by an organ so devoted to the definitions of the past will have much reason for resorting to the multiplication table, or even to the addition table.

The entire country may well join in this prayer of Rev. Dr. Hoge in the Virginia legislature:

Almighty God, our Heavenly Father, may we remember that all successes gained by fraud or by measures which enlightened conscience condemns are but temporary triumphs, and result only in demoralizing the people and in subverting the only true and safe foundations of the public warfare. We bless thee that the great principles which underlie all duty are unchanging, and that to the end of time truth, honor and justice will be the only foundations on which good government can rest.

The *Standard of Chicago* has been to the Baptists of the Interior and the West what the *Examiner* and *Watchman* have been to those of the East. Much of its commanding influence and position has been due to the toil, ability and devotion of its editor, Rev. Dr. Justin A. Smith. At a dinner given in his honor in Chicago not long since he said that no fact was more noticeable to one who had served as long as he in the profession of religious journalism than the improved tone, diminished asperity, increase of professional courtesy and fraternal regard among religious journalists. Our Chicago correspondent refers to the esteem in which he was held locally.

Upon the ecclesiastical connection of the priest who was convicted of arson in Rochester, N. Y., the other day we have no comment to make. Ministers in every denomination of Christians are men, and it is a tribute of praise to their work that so few of them go astray. It is stated, however, that while holding the pastorate of the Roman Catholic church whose school building he was convicted of setting on fire he was engaged in extensive speculations, and this points a moral which we have more than once insisted on. The pastoral office rightly re-

garded is quite enough to absorb a man's whole executive energy, and with its highest development wide business speculation is wholly incompatible.

It is in the police courts more frequently than anywhere else that the amazing complexity of American life comes to notice. Here in Boston, for example, the other day was a priest of the Greek Church on trial for marrying two Arabians without a license. It was shown that he had acted in good faith and he was discharged, but what had happened was this. The priest had been but a few months in America and spoke little but Greek. The Arabians, being told that they must have a license, went to the Ottoman consul, who gave them a permit written in French, and this the priest, not being able to read either French or English, accepted without understanding, and proceeded to perform the ceremony. Here is a curious tangle of nations and tongues—elements of the national life which must be shaped to a Christian civilization.

Several letters from Presbyterian ministers assure us that we did them a valuable service by warning them against being drawn into speculation through the blind pool which they were invited by a prominent clergyman of that denomination to join. One of them relates an incident, which we hope is a rare one, of a gullible minister involving an innocent victim in the same fate with himself. He is said to have tried to induce a lady to invest a considerable sum in a speculative scheme which promised very large profits. She hesitated. He proposed that they seek divine guidance. After he had prayed with her she was still undecided. But a second prayer turned the scale. She handed over her money and lost it. A minister risks more than other men when he becomes absorbed in financial ventures which make great promises on uncertain foundations.

The January report of the receipts of the American Board is not an encouraging one, for the total amount is \$60,008 as against \$74,647 for January, 1895. Last month closed the first five of the current fiscal year, the total receipts for which amount to \$234,924, while during the same period in the preceding year the sum of \$269,593 was given. The falling off, as in the case of the Home Missionary Society, arises from an unprecedented decrease in legacies. Doubtless the fact that the hard times make it difficult to convert securities into cash explains to some extent the falling off in legacies. Just as much money may have been bequeathed during the last year or two, but the settling of estates proceeds more slowly, and legacies which several years ago would have realized their face value are likely to undergo a large shrinkage.

Last week the Boston Association of Smith College Alumni gave a dramatic presentation of Shakespeare's *Tempest* at the Bijou Theater. The Emerson College of Oratory presented Shakespeare's *Othello* on Monday afternoon at the Museum and on Friday Bulwer Lytton's *Richelieu*. At all these performances the theaters were filled with the friends of the institutions in whose names the plays were given, and the proceeds, which were large, were devoted to the needs of the colleges. The work of those who took part in these dramas, especially that of the professors and students of the College of Oratory, was of a high order, giving brilliant illustrations of the possible results of elocutionary training. If such dramas, rendered as these were, could be separated from the ordinary associations of the theater their influence would be as wholesome as enjoyable.

Although the late Rev. Dr. T. W. Chambers of New York was an eminent light in the Dutch Reformed Church, he occupied a few years ago the chair of New Testament ex-

gesis in Hartford Seminary for a year. He was a good exegete, but could not remember names or faces, and the exercise was always conducted with a printed list of names on the desk to which the professor constantly referred. On one occasion, when the class was reading in *Colossians*, the Doctor called for Mr. X. to read the next verse. A moment's pause, and some one volunteered the information that Mr. X. was absent that day. O! would Mr. Y. please read it? Mr. Y. was reported also absent. Ah! was Mr. Z. present? Yes? Then would he read the verse? Mr. Z. began, but was interrupted by the outburst of mirth from the class. The verse was, "For though I am absent in the flesh, yet am I with you in the spirit."

As often as the birthday of Washington returns, the words of the Farewell Address should be recalled, and never with more emphasis than at the beginning of a "presidential" year. "Of all the dispositions and habits," he says, "which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and cherish them. . . . And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure—reason and experience doth forbid us to expect that national morality can prevail in exclusion of religious principle." The added observation and experience of a hundred years of national life only add force to this conclusion.

STAFF CORRESPONDENCE. FROM THE INTERIOR.

A Righteous Verdict.

For a long time Chicago has been cursed with a sheet whose managers seemed determined to do all in their power to pervert and destroy the moral sense of its patrons. Its advertisements are said to have been of the most questionable character, and the atmosphere of the paper so miasmatic as to render its presence dangerous. Finally the publisher and editor, Mr. J. R. Dunlop, who had long defended his course by saying he was simply giving the people what they wanted, was arrested, brought to trial, and by the decision of the jury which patiently listened to his defense found guilty. If the motion for a new trial is denied, the case will go to the Supreme Court, where it is to be hoped the decision will be clear enough to prevent any repetition of the crime of which Mr. Dunlop is charged. The penalty is a fine ranging from one hundred to one thousand dollars on each indictment—five were brought against Mr. Dunlop—and from a month to ten years' imprisonment.

Murder and Suicide.

As already mentioned in these columns Chicago seems to be suffering from an epidemic of crime. Possibly the influence of such sheets as the one alluded to above may have had something to do with it. At any rate twice since New Year's have whole families been swept out of existence by the husband and father. Jan. 14 Jens Hansen, a milkman with a fairly good business, turned on the gas in his house and deliberately smothered himself, his wife and five children. Business disagreements are thought to have been the cause of this distressing act, and efforts have been made, thus far without success, to fix the responsibility for it on a man whom Mr. Hansen

accused of robbing him of money which in some way had come into his hands. Feb. 5 Richard Klaettke, a German anarchist, murdered his father and mother, his wife and three children by shooting them, and then finished the tragedy by sending a bullet through his own brain. The man was thirty-eight years of age, able but unwilling to work. The family had been supported by the wife, who had gone out washing and nursing, and by the father, who had recently come to this country. Brooding over the wrongs done the laboring man and drink are undoubtedly the immediate causes of the crime, although his acquaintances speak of him as a man who might be expected to do just what he has done. Although these horrible crimes are committed nearly always by foreigners, most frequently by Germans who have sunk from the swamps of social democracy into the depths of anarchy, Chicago must bear the disgrace of them.

Justin A. Smith, D. D.

It is refreshing, therefore, to turn from the contemplation of a life like that of the murderer Klaettke to think of one like that led by Dr. Smith, from its foundation in 1853 editor of the *Standard*, the leading Baptist paper of the West. Dr. Smith died at his residence at Morgan Park, near Chicago, Tuesday afternoon, aged seventy-six. A fine scholar, a man of wide reading, large experience and almost unerring judgment, a Christian gentleman, ready always to grant others the privilege of cherishing opinions diverse from his own, intensely interested in the welfare of his own denomination and doing all in his power to increase its influence, he will be sincerely mourned not only by thousands of Baptist households to which his words brought comfort and encouragement week by week, but by multitudes outside his more immediate associates to whom his pleasant smile, his hearty greeting and his sympathetic words were a joy and a refreshment. At the funeral appreciative words were spoken by leading men of the denomination. Dr. Smith was the Nester of our religious editors and a favorite with them all. Between himself and Mr. Edward Goodman, a partner during all these years and the publisher of the *Standard*, there has existed a most delightful fraternal relation. To him, to the surviving family, to all associated with him on the paper, which will miss him so sadly, we extend our heartiest sympathy.

Dr. George F. Magoun.

It seems fitting that mention should again be made of the man who has done so much for Iowa College and for the State in which his long and active life was spent. Passing away in the early morning of Jan. 30, the funeral services were held in the church at Grinnell Sunday afternoon, Feb. 2. They were conducted by Rev. E. M. Vittum. The audience-room was crowded, not only by residents of the village by whom the doctor was honored and beloved, but by people who came from other parts of the State. President Gates made an eloquent address, giving his predecessor due honor for the work he had accomplished for the college and the State. The sermon was by Dr. A. B. Robbins of Muscatine, for half a century an associate with Dr. Magoun in all religious, educational and reformatory movements. Both have long been corporate members of the American Board. For many years both were directors of the Chicago Theological Seminary. The discourse was

a heartfelt tribute to the friend of a lifetime, all the more tender because uttered at the open grave of his son-in-law, President De Forrest of Talladega. Dr. Magoun's influence was emphasized by a personality which few could successfully resist. Had he chosen a political life rather than the ministerial he might have added another to the illustrious statesmen whom Maine, his native State, has produced. That he has served his generation quite as effectively in the pulpit and as a college officer none who have known what he has done can doubt.

Rabbi Hirsch.

Sierra congregation, the large, wealthy and influential Chicago Jewish congregation to which Dr. Hirsch has for fifteen years ministered, has been greatly troubled for some weeks over rumors that its pastor was to be called to New York at a much higher salary than he has received here. Sunday Dr. Hirsch set these rumors at rest by saying that he had declined the New York call and intended to remain with his people here at least two years longer, and to make them test years of their purpose to work with him for the moral welfare of the city. Recognizing the generosity shown him in his salary, he asked them in all seriousness if they had co-operated with him in all his efforts, if they had always been present as they might have been at the services on Sunday, if they had shown that deep interest in the welfare of others which, as their pastor, he had a right to expect from them.

There are few abler men in any of our pulpits than Dr. Hirsch, few who have had a better training or have made a better use of it. As the leader of the Reformed Jews, the pastor of their strongest organization, it is only natural that his influence should have been the widest and most decisive in the West. His removal to New York would be the withdrawal of a strong moral force from the city. Although an earnest Jew, Rabbi Hirsch is yet able to work in hearty sympathy with others in all movements that look to the welfare of society or that seek to alleviate suffering. Many Christian people trust that he will long remain one of our citizens. He has done a great deal for the university, has been the moving spirit in the establishment of a hospital, which is a model of its kind, and of a mission among the more needy of his race on the west side of the city which has brought light and hope into multitudes of weary hearts.

Christ of Today.

Dr. Gordon's book, now fast becoming famous, was reviewed at the last Ministers' Meeting by Drs. Gilbert and Beaton. Both gave it high praise, although both seemed to feel that some of its positions may not prove to be absolutely impregnable or its arguments entirely convincing. For its style, its movement, its magnificent rhetoric, its illustrations and its lofty spirit there were only words of commendation. With this estimate of the reviewers most of our brethren who have read the book would undoubtedly agree. To many what may perhaps be termed the episodes of the book give the greatest satisfaction. None can fail to recognize its ability or to see in it promise of still better work in the future. All rejoice to be borne along by the spiritual earnestness of the author even when they doubt if the discussion, especially that in the second chapter, really establishes the points at issue. But the book is

hailed as an omen of good, as a proof that the power of the pulpit has not waned and is not likely to wane while it has in it such brilliant preachers of righteousness as the pastor of the Old South Church, Boston.

Chicago, Feb. 8.

FRANKLIN.

FROM THE NORTHWEST.

Public Protests.

The cause of oppressed Armenia has called out large mass meetings in the Twin Cities, where men and women of all shades of political and sectarian opinion expressed horror at the atrocities. Strong resolutions have been passed, condemning the position of the sultan, and calling on the President to protect American citizens, and to impress on Turkey the sense of humanity as entertained by Americans. Liberal offerings and pledges have been taken, and Mayor Pratt has been appointed to receive money in Minneapolis for the Red Cross Society.

Taxpayers' League.

For some months the citizens of St. Paul have been protesting against exorbitant taxes. A committee was appointed, asking that the salaries of certain municipal officials be reduced and that appropriations made by the common council for public improvements be carefully scrutinized. As a result already a reduction of almost a half-million of dollars in taxes has been made, and the end is not yet.

Minneapolis is in the midst of a hot fight along similar lines. The council recently passed a resolution recommending the pavement with asphalt of a large district in the center of the city. The charter provides that the city engineer make estimates against property affected and that property holders be consulted, but neither of these things was done, and as a result the taxpayers called a mass meeting to protest against the illegal procedure of the council and also to declare that the improvements contemplated are extravagant and unwise. They also protest against the unbusinesslike methods of the council in placing contracts in lines where competition is quite limited, and in making of future repairs it is restricted. Mayor Pratt has just vetoed the paving resolution, and it is hoped that the aldermen will see to it that his action is sustained. The taxpayers favor improvements, but only after consultation with property holders. They also desire to reduce to a minimum the temptation of boodle methods for the board of aldermen. This Taxpayers' League has already a membership of more than a hundred of our best business men and heaviest taxpayers, who are determined to stand for charter rights and municipal fair play.

Prayer for Colleges.

At the University of Minnesota a large body of students gathered in the auditorium of the library building to listen to an earnest and searching address on Denying of Self, by Rev. A. E. Thomson, the evangelist, now leading union services among the neighboring churches. Nearly ninety per cent. of those present testified to their allegiance to Christ. Others also rose indicating a desire to lead a Christian life. At Carleton College the day was anticipated by some special services the week before and the result was quite manifest. Dr. Merrill of Minneapolis gave two addresses of unusual power. Although nearly all the students are Christians the day called forth deeper consecration and some pledged

themselves to Christ's service for the first time. In both of these institutions vital Christian principles are not only respected but are daily exemplified in the life and conduct of the students.

Booker T. Washington.

This foremost champion of negro problems has just concluded a series of addresses in the Twin Cities in behalf of the education of his people. His earnestness, his eloquence, his rare ability have won for him and his cause many new friends in the Northwest. Hereafter the great institution of which he is the head will find warm friends in this region, notably among men who do not belong to ecclesiastical bodies already doing aggressive work in the training and salvation of the negro race.

Sign of the Times.

The editor of the Minneapolis daily *Penny Press*, a paper popular among laboring people, has asked four pastors to write for each Thursday's issue short, suggestive, helpful comments on the Bible school lesson for the following Sunday. These, together with the full text of the lesson, are issued each week. The enterprise is pushed, not primarily for religious reasons, but rather as a financial scheme. The results are already quite marked in the increase of circulation and the many commendatory letters from all parts of the State. It emphasizes anew truths which need constantly to be remembered in these times when so much eloquence and printer's ink are used in trying to tell us that the working people care less and less for Christ. In this region, so largely occupied by people from over the sea, this simple desire for Christ's word and helpful suggestions concerning it is strong evidence that the carpenter's Son has a deeper place in the hearts of toiling men and women than shallow reformers are wont to think.

Here and There.

For some years the Saturday Union Bible teachers' class has experimented with different leaders with only fair success. Recently they have asked Dr. Merrill of the First Church to lead the meeting and the attendance is growing rapidly. Already many wish that he could devote his entire time to training teachers in the different sections of the city. The annual meetings of our Twin City churches reveal varied burdens and struggles but, in many instances, a distinctive advance in benevolences. This is largely due to the systematic method in many of the churches of getting some offering, if possible, from every member of the congregation, Sunday school and Endeavor Society. Our churches are brave and hopeful on entering this year of service and aspire still to shine as stars of the North.

J. A. S.

CURRENT THOUGHT.

AT HOME.

Zion's Herald, commenting on the retrenchment ordered by the American Board, confesses its "amazement that the Congregational denomination, in which there is so much wealth, could consent to take such action. And we must be equally frank in saying that it does not seem to us to have been necessary. If the love for the cause of missions had been cultivated in that church during the last decade as in its previous history, we cannot believe that a situation involving so much of distress and humiliation would have been reached. The cause of missions everywhere is greatly harmed thereby."

Moses Merrill, head master of the Boston

Public Latin School, writes to the *New York Sun* protesting against the formation of a national interscholastic athletic association: "The local leagues demand quite as much time as pupils can afford to give and yet pay proper attention to their studies. I am quite sure that the teachers desire to give every reasonable encouragement to athletics in these schools, but the multiplication of leagues and associations tends to give altogether too much prominence to what should be a recreation from study and the proper development of physical health and strength; but they wish athletics to be unattended as far as possible by the undue excitement and nervous strain which come from contests among rival teams for the championship. If such contests are allowed at all, they should be confined to a few schools in the immediate vicinity of one another."

Prof. Albion W. Small of the University of Chicago, in *The Standard*, discussing International Arbitration, says: "Peace and friendliness between individuals and between states is an ideal to be striven for with serious purpose, but it is a lesser evil to dissolve factitious harmony between individuals and nations than to suffer impairment of the integrity or proper dignity of the personalities concerned. Whoever thinks a different view is Christian has failed to calculate the perspective in Christian doctrine between ideal conditions and the moral economies of conduct in present relations. No nation is respectable that permits itself or its citizens to be victimized. It is a part of the moral mission of nations to be bulwarks of justice, at all hazards, against every form of injustice."

ABROAD.

Mr. James Bryce, M. P., in the February *North American Review*, speaking for Englishmen on the Venezuelan question, says: "The notion that Great Britain is not a free country, because the head of the state is not elected, but (greatly to the convenience of a democratic people which has elections enough already) is selected by statute from a particular family according to a defined rule, must surely long since have disappeared from the United States. Yet the converse idea seems to linger that a community is free and self-governing because it calls itself a republic and its head is a president. What a singular illustration of the power of a name! . . . So far from endeavoring to increase our influence as against the United States, on the shores of the Gulf of Mexico or Caribbean Sea, I believe that if the United States were presently to annex Guatemala, say, or Venezuela itself, Britain would look on with unconcern, so far as no treaty rights of her own were affected. Many of us would rejoice at the prospect of improvement for these countries, and would entertain no apprehensions save for the well-being of the United States Government itself, which would be embarrassed by incorporation of populations unfit for the civic duties and powers of citizens of a free republic."

The London Chronicle, commenting on the revelations of the British Blue Books respecting the Armenian massacres at Sassoun and Moush says: "The moral of the report is that the outrages were instigated, perpetrated and sustained by the regular soldiers of the Porte under orders from Constantinople. It is state directed murder with which we have to deal. It is rape and child-slaying organized by a European ruler, with whom—taugh!—the Queen of England is compelled to have dealings. And these things have all happened in a country of which we are the virtual suzerains, and which we have bound ourselves to defend against a Russian invader. Now here it is in letters red as blood and black as hell. What do we think of it all? What does Russia think of it—Russia, the sworn defender of Eastern Christianity, whose czar is the recipient of costly presents from the chief malefactor, and who is the supposed protector of this modern kingdom of Attila?"

Grounds for Renewed Enthusiasm for Missions in Japan.

By Rev. Sidney L. Gulick.

Well-founded, indomitable enthusiasm is an essential of successful missionary work. One of the most discouraging signs of the times is not the state of the work in Japan, but rather the state of feeling here in America—the lack of zeal, of enthusiasm for the missionary work in Japan, as also in other lands, which characterizes the attitude of so many of our leading Christians and churches. Because the enormous growth of the churches in Japan anticipated and prophesied ten years ago has not been realized, many in America seem to think that disastrous reverses have overtaken the enterprise. Because critics of missionaries and their methods have arisen among the Japanese Christians many supporters in America are disheartened. Because a few rationalists and Unitarians and agnostics have appeared in the *Kumiai* churches and in the *Doshisha* some would withdraw and leave the field and the churches to them. Because under the inevitable limitations of international treaties some property, costing no more than \$5,000, held by the natives in the interests of the Board's work, has been diverted from its proper uses, some, indignant and disheartened, pronounce the work thus far a failure and would abandon the whole field.

It is this feeling of disappointment and discouragement, now entertained by some of the Congregational churches of America, which is the most disheartening feature of the situation. We seem to lack the courage of faith in God and the assurance of the coming of his kingdom. Instead of withdrawing, or even relaxing, our efforts, do not these very difficulties call for added zeal and fidelity and vigor? So it seems to many of us. But there are good reasons for thinking that the difficulties and so-called reverses and dangers are real blessings in disguise. They are providential. Through them God is working out a nobler plan than we had dreamed.

In the shortness of our vision, what ten years ago we deemed success and growth was a most fearful danger. The very successes of those days of success are the curse and the weakness of the church in Japan today. A misleading standard of growth was set up. Hundreds, if not thousands, flocked into the churches and became members who had little or no Christian experience or training. Had the growth continued as prophesied by the oldest and most experienced Christians and missionaries alike, there would today have been in Japan two or three millions of Christians instead of a paltry 30,000. Such growth would in all probability have been fatal. Japanese Christians would have been dominated by Confucian and Buddhist thought, habits of life and superstition.

The real cause today for anxiety over the theological situation in the *Kumiai* churches is the emergence in their religious thinking of Confucian metaphysical thought, supported and stimulated as it is by the agnostic and materialistic metaphysics of the West. This Neo Confucian movement of thought was sure to come. It was certain to chill the faith and weaken the Christian life of many. It would have been far more general among the churches and far more

destructive to Christian faith and life had it been the movement of semi-Christian millions in the church today, instead of the reaction and unrest of the scores and possibly hundreds who are now wrestling with the great problems of Christian thought.

Providential, too, and in its broadest sense far from disastrous, was the coming of the Unitarian and German missionaries to Japan. Without doubt they did much to start the ball of doubt, of "higher criticism," of comparative religion and the philosophy of religion. But who would have the infant churches of Japan ignorant of these things? Only as they grow up, knowing and choosing between the good and the evil, the true and the false, will they be steadfast and strong. It is, therefore, a merciful providence that stemmed the flood of crude Christians flowing into the church, removing the artificial political stimulus that was leading them on and suffering this period of doubting and sifting while the church is still small. Political popularity is the greatest evil Christ's cause has to fear in Japan.

Not otherwise is it regarding the problems of property and administration. Ere the churches grew to be large, undertaking to meet national problems, it was needful that certain principles should be settled, settled forever because settled right. It was needful that the native churches themselves, as well as the missionaries and the Board, should know and acknowledge that the churches are absolutely free and independent in organization, in support, in faith, in creed and in administration. The churches must do their work in their own way with their own money. It was needful, also, for all to learn and acknowledge that foreign money and men must be controlled and administered by the Prudential Committee and the mission. But such knowledge could come only by some mistakes, by some criticisms more or less just, and by mutual consultations and agreements. I believe this experience has been won and this plan accepted. The visit of the deputation to Japan has helped to secure and confirm this result.

Turning from the difficulties, let us see whether there are solid grounds for enthusiasm. The great results which have already been accomplished in Japan, largely though not wholly through the missionary enterprise, should cause every Christian's heart to leap for joy. These results are not to be measured by any statistics of conversions and baptisms, of churches organized and pastors ordained. God's kingdom is not limited to those on the church rolls. It cometh not with observation. The kingdom of God is coming in Japan as in no other non-Christian land. The national ideals as to government, education, morality, justice, law and the family have become, in fact, largely Christian. The aim is for universal education and for girls as well as for boys. Between three and four million children are in attendance in the schools. Ethical instruction receives increasing attention and emphasis. Government is representative and is progressively democratic. Like all Christian nations, and like them only, Japan no longer looks

to the past but to the future for her golden age. Her laws aim at justice; her prisons at reform. Her police and her courts repress crime and vice. Religion and morals are increasingly identified, a thing to be found only in lands enjoying pure Christianity. Marriage is honored as never before. The silver wedding of the emperor, celebrated two or three years ago, was the first instance on record in Japan of such an honoring of the marriage relation. Japan's face is set Christward.

Marquis Ito, one of Japan's greatest statesmen, who has done so much to bring in the new Japan of today, though not a Christian himself, has recently said that he and his associates have looked upon mission schools with favor from the first, and that now they are certain that the presence of the Christians in the land saved the students, even in the government schools, from sinking into immorality which would otherwise have been unavoidable. A leading Christian in Tokyo lately said in an address that the younger men did not know what old Japan really was, and that practically the Christian missionaries had saved the empire.

If ever there was a time when the Christian Church should be filled with enthusiastic joy because of the growth of the kingdom in any land, it is today over the coming of the kingdom to Japan. Its real coming is far more rapid than its appearance. And I believe that, notwithstanding the presence of some doubters and some agnostics in the ranks of the Christians, there was never a time in Japan when the kingdom was making more wholesome, positive growth than it is at present.

It is not necessary to paint the Japanese character black or to describe the Japanese civilization in lurid colors in order to show Japan's need of Christ and his salvation. If America and England need Christ so does Japan. If ever there was reason for and justification of enthusiasm in the missionary work, it is now in these closing years of the nineteenth century, when we can see more clearly than ever before the marvelous results of missionary work, the imperative need for it, and the assurance of its final, perfect success throughout the world.

TALMAGE AT THE NATIONAL CAPITAL.

BY H. A. B.

As the Washington Monument looms impressively above all lesser structures, so the famous divine known the world over as T. De Witt Talmage rises conspicuously above his fellow-pulpiters today in the nation's metropolis. It may not be well to press the comparison too far and contrast the quality of this conspicuous preacher with able men preaching elsewhere in the city. But it is only the recognition of an obvious fact to say that Washington is not one whit behind New York and Brooklyn and other great cities of the world in its desire to hear Talmage.

It is true that the few months during which he has been co-pastor with Dr. Sunderland at the First Presbyterian Church have not been without their element of fric-

tion, arising largely from the difficulties naturally inhering in a triple pastorate, for besides the senior pastor, who has been one of the war horses of the denomination for many years, Dr. Talmage has had until recently a second colleague in Rev. Adolos Allen, who, somehow or other, has come to feel that his particular usefulness in this section of the Lord's vineyard is about an end. One gathers from newspapers and current talk that the trustees of the church have been inclined to indulge in what is known ecclesiastically as the "freezing" process, arousing thereby the indignation of Mr. Allen's circle of strong friends. Matters reached such a degree of intensity that the local presbytery stepped in and after careful investigation issued a document that bears down heavily on the trustees and gives Mr. Allen as warm a vindication as his admirers could desire. Notwithstanding this support he has left for pastures new, and rumor hints that before long Dr. Sunderland will follow suit, leaving Dr. Talmage in sole and glorious possession.

Meanwhile the old First Church, on Sunday evenings when Dr. Talmage preaches, is invaded by a throng the like of which it has not sheltered on successive Sundays for many a year. More than an hour before the doors are open people begin to gather on the steps, and by 7.30 a struggling mass of humanity is working its way through the vestibule and up the stairs to a point where, at a given signal, it can scramble for available seats. Being constitutionally averse to such crowds, I had in the afternoon exhibited the assurance characteristic of my craft and called at the Arlington, where Dr. Talmage lives, and intimated my desire for a reserved seat. This was courteously accorded me, and, armed with a note in the doctor's own handwriting, I easily passed all the sentinels and, after a short wait while the belated pewholders were being seated, succeeded in establishing myself in a good seat about half way up the broad aisle. On entering the auditorium one soon discovered that, beside the great preacher himself, the anticipated presence of Mrs. Cleveland was a hardly less potent magnet to some of the crowd. "Don't seat me so far up that I can't see Mrs. Cleveland," I overheard a woman say to the usher.

This First Church, be it said in passing, is one of the furthest down town of all the Protestant organizations, and from it has almost entirely receded the wealthy and fashionable population which years ago occupied comfortable mansions thereabouts. The result is that the down-town problem in its most aggravated form confronts the trustees, and it is intimated that one object in securing Dr. Talmage is that he may recruit the financial resources of the church. It is certainly a bold experiment, looked at from the monetary point of view, and it remains to be seen whether silver-tongued eloquence is more successful in sustaining an old plant in a discouraging environment than the adoption of institutional methods. It is said that when Dr. Talmage came to Washington he intimated his willingness to rely on the evening collections for his salary, but, judging from the looks of the plate when it got down to me, I should say that an average evening collection would about pay for one day's board at the Arlington.

No barren formality characterizes the

services with which Dr. Talmage has anything to do. Promptly at the moment he appears on the platform and his resonant voice rings out with a brief invocation. "We want," he prays, "that this occasion should be different from all others. May it be defined as more solemn and more joyous than all previous gatherings. Speak courage to our fears and comfort to our sorrows." Then he opens a Bagster Bible to the Forty-second Psalm. "This Psalm," says he, "is only understood by people of mercurial temper. Phlegmatic persons don't get hold of it." Then he reads the Psalm, accompanying the reading with brief epigrammatic comments. When he reaches the verse "Why art thou cast down, O my soul," he says, "This is one part of David talking to another part of him," and to emphasize the realistic picture the doctor smites first the left side of his manly bosom and then the right. When he reaches the verse where the Psalmist tells of his songs in the night, Dr. Talmage remarks that David must have been troubled with insomnia and says the best thing a man can do when he can't sleep is to sing songs. The long prayer follows and it is a comprehensive, specific and devout outpouring of the heart. Reference is made to the fact that the assembly is gathered in the nation's capital and to the question of the national finances as seeming to be beyond human solution, but the doctor calls to mind as an apparent encouragement the way in which God interposed at the time of the war to settle questions which human wisdom was powerless to decide.

After a simple gospel hymn—sung by the congregation, for there is little separate choir work—the sermon begins, the text being Matt. 27: 24, "He took water and washed his hands before the multitude, saying, I am innocent of the blood of this just person. See ye to it." The introduction is a brilliant word picture of the appearance of Christ before Pilate, the two men being sharply delineated and contrasted. The main thought of the discourse is then put forth, which is that a man can never escape the monitions and rebukes of his conscience. It was empty ceremony when Pilate washed his hands. The sermon then proceeded to illustrate by numerous historical references the remorse and misery of men goaded by their conscience, Adam and Eve, Felix, Charles II. of Spain, Charles IX. of France and other erring mortals in high places being cited in evidence. But the nail was driven even more closely home and in the congregation before him the preacher discerned men and women whose consciences were to them at that moment an accusing fury. These were pointed to the only remedy for sin, the only fountain for uncleanness. And the sermon closed with these words: "Over against the disappointing and insufficient laver of Pilate's vice and Pilate's cowardice and Pilate's sin, I place the brazen sea of a Saviour's pardoning mercy."

Enough has been given to show the trend of the sermon, but it is impossible to reproduce its dramatic force, its brisk movement and its tender appeal. "Talmage is a born actor," whispers some one at your side. And it is true that it would not take a very vivid imagination to see Irving or Booth in the man before you. When he wrings his hands to show Lady Macbeth's wretched plight, you can almost see the

water dripping from her finger tips. The cowardly, cringing Pilate reappears, and the humble, holy, hunted Man of Nazareth lives again on the canvas. Talmage is a master of facial expression too, and, as he has the habit of picking out individuals in the audience and fastening his gaze upon them, there is a subtle power in his look that irresistibly influences the susceptible listener.

Though he speaks without a word of notes, the phrases and sentences are carefully wrought out, which, considering his frequent indulgence in similes and metaphors, is all the more remarkable. The only blemish in the discourse which I heard was the expression, "snowbanks of white and glistening sculpture," and perhaps only ultra-fastidious critics would take exception to that. A strong factor in his style is his use of antitheses. Not only did the sermon begin and close with them, but they abounded throughout. He was especially happy in comparing believers in God with atheists and skeptics, who, though they deny it, have a creed of their own which runs about like this: "I believe in nobody, in the forgiveness of nothing, in the communion of Nothingarians and in the life that never shall be." Against this chain of negations he put in vivid contrast the noble Apostles' Creed. One other excellent feature of style was, to my mind, the sharp and almost abrupt termination of the discourse. This was characteristic of the prayer also, and I am persuaded that it was a distinct and decided element of power. The sermon did not come to a good stopping place and then go on, to the weariness of the listener.

One realizes, too, how much pure animal force counts in preaching. A tall, commanding figure, a penetrating, resonant voice and a superabounding vitality constitute in themselves an equipment for pulpit work which goes far toward guaranteeing success from the start. And yet there is far more in Talmage than a superb physical constitution. He knows how to put truth in picturesque and glowing forms. He knows the way to the inmost citadels of the human heart and he knows what the gospel is. To be sure one misses certain notes of what we call modern preaching. The discourse is built almost altogether on the old lines, but the heart of the gospel is in it, and it is thrust home with no apology and yet with a sweetness of persuasion that must and does have its effect. Certainly the man who, now that Spurgeon and Phillips Brooks are gone, is heard and read by more persons throughout Christendom than any other living preacher cannot be disposed of as a humbug and a mountebank. It is a great thing to see at the nation's capital a splendid company of men and women, white and black, rich and poor, learned and ignorant, filling Sunday after Sunday the seats and galleries and aisles of one of the largest edifices in the city, to hear, not Talmage only, but the gospel of his Master that he so powerfully proclaims.

Every Christian ought daily to remember his own church, to think of his duties to it and to pray for its prosperity. The church in Wakefield has provided for its members an aid in doing this both ingenious and beautiful. It is a church calendar in which every part of the handsome edifice is brought before the eye, with appropriate sentiments on every page.

Certain Historic Creeds.

I. The Apostles' Creed.

BY PROF. WILLSTON WALKER, D. D.

The history of the Christian Church has illustrated two extreme positions regarding the value and use of general confessions of faith. On the one hand, the vast majority of the bodies into which the church has been divided have looked upon their acceptance as essential to salvation; and if so fundamental an importance is not usually attributed to them today, they are, nevertheless, regarded by the greater part of Christendom as the natural tests of ministerial orthodoxy and of ecclesiastical communion. On the other hand, certain religious associations, especially in recent years, have prided themselves on a disregard of creeds, and have viewed any general statements of belief as an infringement of individual liberty. Between these two antagonistic positions the Congregational churches have always taken a middle ground. Unlike the Greek, Roman, Anglican, Lutheran, or Presbyterian communions, they have never recognized general confessions as tests of binding force, but have asserted the right of each congregation of believers to formulate its faith in its own way. Yet they have been ready at most periods of their history to bear public and united witness to their convictions of Christian truth, as in the approval of the Westminster Confession by the Cambridge Synod in 1648, the Confession of 1680 in Massachusetts, and of 1708 in Connecticut, and, coming nearer to our own day, the Burial Hill Declaration of 1865 and the Commission Creed of 1883. But these general confessions of Congregationalism are testimonies, not tests.

Holding thus an independent standpoint in regard to the authority of general creeds, a Congregationalist is in a position to study with peculiar profit the great historic testimonies of the church universal to its belief, without feeling compelled to find in any one that perfect rule of his own faith which he believes exists in the Word of God alone. Unfortunately the necessary limits of space in a religious newspaper like *The Congregationalist* will permit only the most superficial glance at a few of the symbols which possess peculiar importance either in themselves or in connection with the Congregational communion.

Some confession of belief is natural to every Christian heart. Christ spoke the strongest words of commendation he addressed to any disciple to Peter when that apostle confessed him as the Son of God [Matt. 16: 16]. Paul presents the confession of "Jesus as Lord" as a duty incumbent upon the believer [Rom. 10: 9]. Traces of creed-like statements are to be found in the epistles [1 Cor. 8: 6; 15: 3; 1 Tim. 3: 16]. But doubtless the formula of baptism [Matt. 28: 19] was the portion of the teaching of the Master which was most influential in giving shape to the creed expressions of the primitive church. Converts to Christianity were from the first interrogated as to their belief before receiving the rite, and as the perception of Christian truth deepened it became the custom, as Tertullian records of the African church about the year 200, to "answer somewhat more fully than the Lord prescribed in the gospel." This fuller statement of faith, which

thus grew out of the New Testament formula of baptism, was the original form of the Apostles' Creed.

According to the belief of the Western church, held from the third century till the era of the Reformation, this creed was the work of the apostles themselves; and, as this belief grew ancient, legendary representation came to describe with increasing detail the circumstances and time of its composition. As related, for instance, by the Franco-German missionary Pirminius, for the benefit of his just Christianized disciples, about 750, the origin of this creed was as follows:

Then the disciples of the Lord returned [from the Ascension] to Jerusalem, and continued with one accord in prayer till the tenth day, which is Pentecost . . . and on that day . . . they were all filled with the Holy Spirit, and began to speak with other tongues as the Holy Spirit gave them utterance; and they composed the creed. Peter [said]: "I believe in God the Father Almighty, maker of heaven and earth." John: "And in Jesus Christ, his only Son, our Lord." James said: "Who was conceived by the Holy Ghost, born of the Virgin Mary." Andrew spoke: "Suffered under Pontius Pilate, was crucified, dead and buried." Philip said: "He descended to hell." Thomas spoke: "The third day he rose from the dead." Bartholomew spoke: "He ascended to heaven, [and] sitteth at the right hand of God the Father Almighty." Matthew spoke: "From thence he shall come to judge the quick and the dead." James [the son] of Alpheus said: "I believe in the Holy Ghost." Simon Zelotes spoke: "The holy Catholic Church." Judas [the brother] of James said: "The communion of saints, the forgiveness of sins." Thomas also spoke: "The resurrection of the flesh, the life everlasting."

Picturesque as the story is, it has long been recognized to be only a legend. Not only is the Apostles' Creed not the work of the apostles; the form of words given by Pirminius, and with which all Western Christians are now familiar, is much later than the conversion of the Roman Empire; and was completely developed not in Jerusalem but in southern France. But while the Apostles' Creed in its modern form cannot be traced back of the fifth century, and a few of its turns of expression not beyond the seventh, its essential portions are embraced in a much older creed—the oldest elaborate creed of Christendom, the original Apostles' Creed—which ran thus:

I believe in God the Father Almighty; and in Christ Jesus, his only-begotten Son, our Lord, who was born of the Holy Ghost and the Virgin Mary, who was crucified and buried under Pontius Pilate, rose the third day from the dead, ascended into heaven, sitteth at the right hand of the Father, whence he shall come to judge the quick and the dead: and in the Holy Ghost, the holy church, the forgiveness of sins, the resurrection of the flesh. Amen.

This ancient compendium of the Christian faith can be traced back to about the middle of the second century (A. D. 140-160), and first definitely appears as the symbol of the Roman church—a creed which probably originated at Rome, though it is possible that it was brought thither from a yet earlier beginning in Asia Minor. It is interesting for a Congregationalist to observe, however, that this noble confession was at first the creed of a local church. From Rome outward, as from the great center of religious and political life in the western half of the Roman empire, it speedily spread to and was accepted by the churches of northern Africa and western

Europe. But though these various churches kept the essential elements of the confession unaltered, they treated it with considerable freedom, adding to it and rendering its clauses more graphic. Thus the church at Aquileia, on the northern shores of the Adriatic, inserted a phrase which has continued in the Apostles' Creed to this day, but which had no place in the Roman original: "He descended into hell"; and the always "high church" African communion made its version declare a belief in "eternal life through the holy church." Meanwhile, as the creed grew older legend came to ascribe its origin to the apostles themselves.

It is one of the curiosities of ecclesiastical history that this original Roman creed came to be laid aside in the church of its birth, probably about the beginning of the sixth century, its place being taken by the Nicene symbol, either because that seemed a fitter test to bar out Arianism, or because of the political supremacy of Constantinople. After two or three centuries the old creed came back, not, however, in its original form, but wearing the garb of that Frankish land which, under the leadership of Charlemagne, had established a new empire and had made Rome once more the capital of western Europe. And so it came about that the form of the creed which we call the Apostles' was given it in southern France, while its content has come down essentially unaltered from the early days of Christianity in that city to which Paul wrote his chief epistle and where he suffered martyrdom.

The last three or four years have seen a controversy in theological circles in Germany as to whether this creed, ancient as it is in its original form, really represents the belief of the apostolic church as to the birth of our Lord, and whether the interpretation which represents the Holy Ghost as a person is not foreign to the creed itself. The criticisms of Professor Harnack of Berlin have been ably answered in some of their more important elements by Professor Swete of Cambridge, and the scope of this article will allow no more than a mention of this debate, a discussion which, though eagerly contested, is not likely ultimately to rob this creed of its time-honored repute as an epitome of the primitive teaching of the church.

For this is the crowning merit of the Apostles' Creed—it is a simple, nonpolemic statement of the more important facts of the gospel. It does not contain the whole of Christian truth, it has no theory of the Scriptures or of the method of salvation. Its treatment of the work of Christ or of the future state is most rudimentary. Whatever it may be for individual Christians, it is not a full or an adequate expression of the belief of a Christian body after nearly nineteen centuries of fulfillment of the Saviour's promise of the Holy Spirit as a guide "into all the truth." But it does contain the essentials of Christianity. It links itself distinctly to the baptismal formula given by our Lord himself. Its three primary divisions are the three divine names in that rite—"I believe in God the Father . . . and in Christ Jesus

... and in the Holy Ghost," is the backbone of the ancient confession. But it goes further than the baptismal formula, in that it answers the question to which every Christian should be ready to make reply, "Dost thou believe on the Son of God?" by a simple presentation of the primary facts of Christ's relation to the Father, of his miraculous birth, his passion, resurrection and glory, and of his future coming in judgment. And it also presents the three fundamental facts in the Christian life and hope—union in fellowship with the Master in his church, pardon for sin, and the resurrection unto eternal life. These characteristics of the earliest type of the Apostles' Creed are the features also of its later recension that has come down to our own day as a statement of faith in which the Latin, Anglican and Lutheran churches agree. The more modern form is amplified rather than altered. Of all the confessions of the Christian Church now in use that called by the name of the Apostles' is the simplest, the oldest and the most deserving of honor.

THE HOME MISSIONARY CRISIS.

BY REV. HENRY A. STIMSON, D. D.

The debt of the Congregational Home Missionary Society on April 1, 1895, was \$134,000. Since that time \$56,446 of this have been paid, almost entirely from the General Howard Roll of Honor, leaving a balance still due on that account of \$77,554.

In the ten months of the current year the society has received as contributions from the living \$181,200, an increase of \$17,649 from the same source in the corresponding months of the preceding year. This, added to what has been paid on account of the debt, represents an increase of \$73,000 in the gifts of the living for the ten months of the current fiscal year, which would be a most encouraging fact in our Home Missionary situation if this were the whole truth. But, by a strange providence, the \$148,000 received from legacies in the corresponding ten months of the previous year have fallen in the past ten months in the current year to \$92,000, a loss of \$56,000.

The appropriations of the society last year were cut down \$75,000, following a year in which the greatest care had been exercised to reduce the outlay to the smallest possible sum. Notwithstanding this reduction in the appropriations and expenses, the society is behind, at this date in the current year, \$101,446. It is true that the months of February and March generally bring into the treasury considerably more money than is expended, and, ordinarily, that surplus would go far towards reducing the present deficit, but there are exceptional reasons why it may be expected that the surplus of these two months this year will be less than usual.

As a consequence the friends of the society ought to know its present condition and the possibility that its present indebtedness, composed of the current deficit added to the still unsettled balance of last year and representing a total of \$179,000, may stand at the end of the fiscal year, April 1, substantially as it is now. This would be a condition of things so unprecedented in the history of the society as to create the gravest anxiety and inevitable distress. The movement to reduce the debt last year has been wide reaching and largely successful. With the ordinary receipts from legacies the so-

society might have expected to close the current year with little if any greater indebtedness than what may remain unpaid of the balance of last year's account. As it is common business prudence should require us to recognize the probability of facing on April 1 the indebtedness I have indicated.

What is to be done? It is a question not for the executive committee only or for the officers or servants of the society, but for our entire Congregational constituency. It is a question which concerns the very life of the land. In view of the continuance of the hard times the executive committee in January planned a reduction of appropriations for the coming year of between \$30,000 and \$40,000. The difficulty of carrying such a reduction into effect will be appreciated when it is understood that all new work must still continue to be refused and that the outlay in support of the existing work and of missionaries actively engaged in the service has already been seriously reduced and must now be cut to the point at which the work is imperiled, but no alternative seems left. This is a possibility so painful in its execution and so wide reaching in its consequences that all who are called to administer the affairs of the society may well beg to be excused from facing it, but these facts are of such a compelling nature that they must be dealt with.

What then can be done? Our people, at least those who give at all, are already giving largely. Special appeals, which may meet occasional exigencies, are apt to be measured by a diminution in regular receipts. These facts can be brought home by personal conversation to many who perhaps are not aware of the situation, and in that way many individual gifts may be secured if the friends of the society will charge themselves with this duty. Many churches might increase their regular contributions, and perhaps in some cases take a special one.

There is money enough in the hands of Christian people for all the Lord's work, if its necessities were understood and the blessings attending it were appreciated. The information which will bring the giver in touch with the work is what is perhaps most needed, but one other suggestion just now has timeliness.

The inevitable consequence of the hard times is the increased urgency with which all forms of incidental appeals for outside charities are everywhere pressed. There is an unusual number of such appeals today. As a consequence, a large part of the benevolences of our churches and of individual givers is turned into these channels. The appeals are personal, the causes are good, the exigency in each case is great and the pressure is strong. There are few of them, perhaps, which are not wholly worthy of all they may receive, but it ought to be borne in mind in regard to the work which we as Congregationalists are doing through our great missionary societies that if we do not support our own work no one else will support it for us, and that if we suffer a work which has been going on for nearly a hundred years to flag and want for needless appropriations, not only do we suffer in the diminution of work today, but we introduce a paralysis into the system which will be felt for years to come. Confidence is impaired and distrust created, by which the courage and hope so essential to young movements are made impossible. Besides, trained workers, detached from their work

and scattered, are hard again to secure. There is therefore special reason why the churches and givers should be urged to put aside as far as possible all pleas for incidental benevolences until the critical condition of our great societies be alleviated or removed.

The difficulties which confront us are not due to any neglect or misjudgment in the administration, as is shown by the fact that our brethren in other denominations are all encountering the same condition. The intelligent zeal with which they are bravely meeting their burden should inspire us to corresponding efforts, and if the thoughtful and the generous will recognize the force of this appeal and come forward to the support of the Home Missionary Society as a first obligation, because upon the prosperity and strength of our churches largely depends our power both to guide and to do in the Lord's cause, there is good reason for hoping that we shall soon be able to exercise that breadth of benevolence along the whole line which has been the glory and the joy of our Congregational churches.

In any case it should be recognized that the exigency of the Home Missionary Society is as critical as it is real and that it rests upon our entire constituency. Impairing our missionary churches we strike the heart of the Lord's cause. Every dollar that can be contributed or saved by economical administration is a dollar for which there is the utmost need in a department of Christian work upon which the blessing of God has abundantly rested from the beginning, and upon which we may joyfully say the same blessing may be expected in the future.

That the International Sunday School Convention to be held in Boston next June will be a success we have no doubt, for those most interested in it have proved already their ability to prepare for and manage successful conventions. The meeting of representative workers last Thursday evening at the Brunswick Hotel in this city made preliminary arrangements for its coming. But it is of great importance that the Christians of Massachusetts should be alive to their opportunity and make the most of it. Our State, through energetic efforts made during the last three or four years, has the best Sunday school organization of any State in the Union. This great triennial convention now comes to New England for the first time, and it probably will not again be held in this section of the country during the present generation. Every Sunday school in New England ought to receive a new impulse from this gathering, and will do so if its leaders plan for it wisely. Each church should hear of it frequently, should know what is expected from it and how the best results are to be obtained. It has sometimes been said that the International Sunday School Association does not adequately represent the churches. Let it be remembered, then, that it is the organization which, far more than any other, determines the character and methods of the Sunday school work of America. It does represent the churches, for its delegates are all members of the churches; but if this coming meeting shall prove to represent the churches more fully and ably than any of the seven which have preceded it none will be more gratified than those who have been most prominent in this great movement.

The Home

A WEEPING CUPID.

Why love! I thought you were gay, and fair,
Merry of man and debonair.

Why love!

What then means this brow so black,
Whose sullen gloom twin eyes give back,
Poor little god in tears, alack!

Why, love?

Why love! I thought that in your smiling
cheek

Dainty dimples played hide and seek;

Why love!

Passing by like a winter's night,
With stormy sighs from lips all white.
Poor little god, how comes your plight,
Why, love?

A maiden said you were tall and bold,
With an arm of steel and a heart of gold;
Why love!

Whose changing face would make her day;
When came a frown, the sunshine play
Of smiles would chase the clouds away.

Why love!

A youth once said you were like a maid
With sunny hair in a golden braid;

Why love!

Whose cheeks were each a rose uncurled;
And brow a lilybell unfurled;
The fairest maid in all the world;

Why love!

Why love! I find you so weak and small,
A human child, not a god at all;

Why love!

Two angry, sleepy eyes that cry,
Two little hands so soft and shy,
I'll hush you with a lullaby.

Come, love!

—*The Pilot.*

A few months ago, in our issue of Sept. 5, we printed the opinions of five unmarried young women on the subject of matrimony. The girls voiced the sentiments of different classes—the daughter at home, the college graduate and the wage-earner, and the geographical representation was correspondingly broad. A discriminating reader remarked of their utterances: "Nothing impressed me so much in reading those articles as the absence of sentimentality and sensationalism. The writers were dignified, modest and practical, but they discussed the matter as dispassionately as they would calculate an eclipse." Must we therefore conclude that sentiment has no place in the life of the typical young woman of today? This week, in honor of the old-fashioned knight, St. Valentine, we have invited several young bachelors to air their views on matrimony, and it will be interesting to compare the two sets of opinions.

It is strange how seldom mothers seem to realize the force of their example in regard to public interests. Take, for instance, the church housekeeping. In the care of the kitchen, its cupboards, table linen, etc., the standard of neatness and carefulness differs greatly from that observed at home. Simply because it is a public concern individuals shirk the responsibility for order that is essential to good management. This reacts on the children more directly than seems possible at first thought. A dish in a church kitchen is broken heedlessly and all the furnishings are handled carelessly. The harm of such education upon the child is far greater than the intrinsic value of the property. Young Americans are naturally too regardless of the public welfare, especially of property rights, and every mother

should do all she can to emphasize practically a due respect for them. Boys and girls who are reckless with utensils belonging to the church will not make ideal church treasurers when they are older.

Not long ago an advertising periodical reproduced in its pages one of the "interesting" pictures given away with cigars. It was the copy of a living picture photographed by a famous firm. The publication which reproduced it commented on the fact that a United States official judged it sufficiently moral to be sent through the mails! Let us lift up our hands once more against these miserable pictures. But can we not lift them in effort rather than in holy horror? One class of men has seldom been asked to help crush the abominable efforts of tobacco manufacturers to ruin boys' lives and bodies, and that class is the smokers. We all must admit that there are hosts of good men who smoke and who claim that the habit properly indulged in does no harm. With them, therefore, should lie the chief burden of ridding the trade of its debasing embellishments. Many parents who keep their boys from low museum shows would be shocked to find in their sons' pockets pictures taken from tobacco or cigarette boxes far worse in their influence than the ballet.

THE WOOING OF MARGERY BREWS.

A FIFTEENTH CENTURY VALENTINE.

BY EDWARD FORRITT.

All the parties concerned in this story of a fifteenth century valentine lived in the County of Norfolk. One of the families, that of the Pastons, although of the lesser landed gentry, occupied a prominent place in East Anglia in the times of Edward IV, Richard III, and Henry VII. In those days, as now, in marriages in this rank of English life, the settlements stand out as matters of great importance; but in the wooing of Margery Brews, these famous old Paston letters show that, while on the part of the father of the bride and the mother and brother of the bridegroom, emphasis was laid on the settlements in land and in money, there was much real love-making on the part of the two young people most concerned.

The Brews and the Pastons were already connected. Sir Thomas Brews and his wife, Dame Elizabeth of Topcroft, were cousins to John Paston and his elder brother, the Squire of Paston. The acquaintance between John Paston and Margery Brews had existed for some months before St. Valentine's Day, 1477. John Paston had heard of the comeliness of his half cousin of Topcroft from many and diverse persons, and "specyally by my right trusty frend Rycharde Stratton," by whom he sent his first letter to Margery. The original of this letter is now one of the manuscript treasures of the British Museum. Its present interest is the boldness with which John Paston made his choice. As yet he had not seen Margery. He was content to take her on the word of his friends, and in asking to be permitted to pay his addresses he sought to know Margery's own desires in the matter. Then comes a gap in the love letters.

But Margery and her mother, Dame Elizabeth, were both willing that matters should proceed. Dame Elizabeth looked with great favor on even a younger son of the Pastons, and wrote pretty and encouraging letters

to Margery's suitor. She labored hard, also, with her husband, Sir Thomas, to make settlements which should be satisfactory to the Pastons; and as Valentine's Day approached success was apparently attending her efforts. If John Paston's friends would secure him an income from land of twenty pounds a year, Margery's father was willing that the suit should proceed, and he would contribute £100 towards the house-keeping of John and Margery. Nor was this all that was to go with Margery. Dame Elizabeth adds:

And cosyn, that day that sche is marayed, my fadur will gyffe hyr fifty merk. But and we accorde, I schalle gyffe yowe a grettere tresur, that is, a wytty gentylwoman, and, if I sey it, bothe good and virtuous; for if I shuld take money for hyr, I wold not gyffe hyr for a thousand pounds. But, cosyn, I truste so meche that I wold thynk hyr wele besett on zowe, and ze were worthe meche more

Margery herself was quite eager for the match and wearied of the delays involved by the discussions between the families on ways and means. On the eve of St. Valentine, Dame Elizabeth writes to John that Margery has now become such an advocate of him that "I may never have rest night nor day for calling and crying upon to bring the said matter to effect." "And Cosyn," continues Dame Elizabeth,

upon Fryday is Sent Valentynes Day, and every Brydde chesyth hym a mate; and yf it lyke yowe to come one Thursday at nyght and so purvey, yowe that ye may abyde ther bylly Monday, I trusty to God, that ye schall so speke to myn husband; and I schall prey that we schall bryng the mater to a conclusyon. For, cosyn,

It is but a sympill oke,
That is cut down at the first stroke.

After this comes the first letter from Margery. It reads:

Ryght reverent and wurschypfull, and my ryght wele beloved Voluntyne, I recomende me unto yowe, ffull hertely desyring to here of yowr welefare, whech I beseche Almyghty God long for to preserve unto Hys plesur, and yowr hert's desyre. And yf it please yowe to here of my welfare, I am not in good heele of body, nor of herte, nor schall be tyll I her from yowe;

For there wottys no creature what peyn that I endure,
And for to be deed I dare it not dyscure.

And my lady my moder hath labored the matter to my fadur full diligenty, but sche can no mor gete then ye knowe of, for the whech God knowyth I am full sory. But yf that ye loffe me, as I trustee verely that ye do, ye will not leffe me therefor; for if that ye hade not halfe the lyvelode that ye hafe, for to do the grettest labur that any woman on lyve myght, I wold nor forsake yowe. No more to yowe at this tyme, but the Holy Trinitie hafe yowe in kepyng. And I beseche yowe that this bill be not seyn of none erthely creature, safe only your selfe. And thyss letter was indyte at Topcroft, with full hevy herte,

By your own, MARGERY BREWS.

The Brews family was less careful of letters and papers than the Pastons. John Paston replied to Margery's valentine, but his letter is not preserved. Margery's next letter shows that the Pastons were still insisting on better terms. Margery assures her lover that her father cannot do more than he has promised, and, anticipating that this inability or unwillingness of her father's to make a better settlement may put an end to the suit, she adds that the idea of such a termination "causyth myne herte to be full hevy." If John Paston went to Topcroft and his visit ended as he had suggested it might, then writes the much-tried Margery, "schuld I be meche mor sory and full of hevynesse." Marriage with a younger and almost landless son had no terrors for Margery, who was now very much in love with John Paston, and she tells him that if he could be content

with what her father had offered "and my por persone, I wold be the meryest mayden on grounde."

Margery's mother never got discouraged. When matters were at a standstill between Margery's father and John Paston, a neighbor of the Brewses, evidently at Dame Elizabeth's instigation, wrote to tell Paston that the bride's chamber and her raiment would be worth two hundred marks, and that Dame Elizabeth was willing that the newly married couple should have their board with her for three years after their marriage. He tells him also that Dame Elizabeth thinks it might be better if he pressed Sir Thomas still further, and adds: "And I harde my lady say,

That it was a febill oke,
That was kit down at the first stroke."

Later on John Paston thinks that something can be settled if Dame Paston, his mother, and Dame Elizabeth meet at Norwich to discuss the matter, and in urging this conference reciprocates the pleasant things Dame Elizabeth said about him. "I trow," he writes to his mother, "ther is not a kynder woman leveing then I shall have to my modyr in lawe if the mater take, nor yet a kynder fadry in lawe then I shall have, though he be harde to me as yet."

Next the two knights get into communication and discuss settlements at first hand. Sir Thomas would do more for Margery, but he has younger daughters to provide for, and consequently assures his cousin, the Knight of Paston, that he is "ryght lothe to bestowe so mech upon one dohter that the other her sisters schuld far the wars." And so the conferences and correspondence go on through the spring and summer of 1477, until Dame Margaret gives up one of her manors to her second son, Margery's father increases the marriage portion to four hundred marks, and the marriage takes place at the end of the year. It was a happy marriage, for seven years later, when John Paston was detained in London over Christmas, Margery writes from Norfolk expressing her sorrow at his absence and telling him, "I shall thynke myself halfe a wedow because ye shal not be at home."

YET LOVE CAN LAST.

Yet love can last, yet love can last,
The future be as was the past,
And faith and fondness never knew
The chill of dwindling afterglow,
It to familiar hearts there cling
The virgin freshness of the spring.
And April's music still be heard
In wooing voice and winning word.

If when autumnal shadows streak
The furrowed brow, the wrinkled cheek,
Devotion, deepening to the close,
Like fruit that ripens tenderer grows;
If, though the leaves of youth and hope
Lie thick on life's declining slope,
The fond heart, faithful to the last,
Lingers in love-drifts of the past;
If with the gravely shortening days
Faith trims the lamp, faith feeds the blaze,
And reverence, robed in wintry white,
Sheds fragrance like a summer night,
Then love can last!

—Alfred Austin.

The effect of uncovered electric lights upon the eyes is claimed by London oculists to be extremely detrimental. The feeling among them is so strong that it is even suggested that Parliament take up the matter and prohibit the use of plain glass globes for electric lights unless they are properly shaded.

Children generally hate to be idle. All the care, then, should be that their busy humor should be constantly employed in something that is of use to them.—Locke.

THE WAY TO GET HAPPILY MARRIED.

BY AMELIA E. BARR.

Marriage is destiny, and when we say "Marriages are made in heaven" we make no mistake. True marriages are foreordained, and the good and wise Orderer of human lives not only selects the parents best for the childhood of individual souls, but also takes thought for the companion with whom the active and influential years of life must be spent. Not all men and women are elected to matrimony. Many in every generation have characters which would attain their highest excellence under the fine discipline of solitary life. But as they are creatures of free will, they often insist on finding mates for themselves. In such self-elected marriages there is a conscious violation of the unwritten Scripture, enlightening every human heart, and they who make it must take whatever sorrow they have invited to themselves by the forcing of their destiny. These are the marriages of convenience, juxtaposition, self-will, vanity, etc. And they are also the marriages that furnish the tragedies of life, and for whose relief the divorce courts have been brought into existence.

But with true marriage there is no doubt and no difficulty. The parties to it may be far as the east and the west asunder, but when the hour strikes for their meeting the whole circumference of the world will not keep them apart. Some happy accident—for we always call God's part in any affair an "accident"—will bring them face to face, and as soon as they meet they look, they love, and then tell each other the reason why. Such marriages are always happy. They may not be always prosperous, but they are happy. Poverty does not kill this love, personal faults make it more patient, sickness more tender, death more pure and enduring. Whatever is predestinated is good and right, and these marriages arranged by a prescient love and wisdom—though not without the sorrows incident to the condition—have the strength of the predestined. They bring forth love and joy, united hopes and double happiness.

These being indisputable facts, what then is the best way for a woman? To be at rest. To be serene in waiting. To keep busy in the duties she has, for it is in the way of duty a good destiny is met. Was not Rebecca going to the well for water when Abraham's envoy put on her the golden bracelets and bespoke her for his master Isaac? It is good for a woman neither to hurry her destiny nor to cross it by her own meddling. If anywhere in the world there is a true husband for a woman, he is as sure to come at the proper hour as the sun is sure to rise after the dawning. And when he comes her heart will know him; there will be no delays and no uncertainties, and the meeting will grow to matrimony as surely and as naturally as the dawn grows to the noon tide.

But if the Preserver of men has said to any soul, "Be thou solitary and alone, for it is best so," in vain will that soul seek a mate. There is no mate provided. It may break through the bars of providence and circumstance and choose its own lot, but in some way or other a bitter lot it will be. From such willful spirits come willful woes of all kinds. There is but one word of warning for them—if God has shut the door to the house of marriage, do not get in at the window.

Closet and Altar

Prayer moves the hand that moves the world.

We misunderstand each other—it would be strange if we did not often misunderstand the ways of God. The essential thing is that we should be at rest in heart in the remembrance that it is impossible that he should misunderstand us or judge us hastily or harshly. It is when our minds are most perturbed that we are inclined to quarrel with his dealings, and then (if we will but stop to consider it) our opinion is not valuable. As one who waits for a cloudless day to estimate the genial warmth of the sun, we must wait for the clearing of our clouds of doubt before we imagine that we know the purpose of God's love.

We need to be more alone with God that we may learn, as only in solitude we can learn, the sweet secret of his Fatherhood.—George Dawson.

Jesus comes and looks into your face, with that calm, holy, searching gaze of his, and says, "Lovest thou me?" As you are about to answer you think of all that you have done that is dishonorable and sinful. You are dumb before him. Yet you are conscious that you do love him, that in your heart, beneath all your sins and failures and faults, there is love for him. What a comfort it is to cast yourself on his knowledge of what is in you! I am glad that perfection is not the test of discipleship. We may be full of faults. We go on stumbling every day. We do nothing beautifully. We misrepresent the Christ whose name we bear. We hurt the friends we want to help. Christ knows all these sad failures. But, while he sees the worst, he sees also the best, and he loves on—loves unto the uttermost.—J. R. Miller.

Lord, many times I am weary quite
Of mine own self, my sin, my vanity.
Yet be not thou, or I am lost outright,
Weary of me.

And hate against myself I often bear
And enter with myself in fierce debate;
Take thou my part against myself, nor share
In that just hate.

—R. C. Trench.

Our Father, let us bear thee say to us as we step forth into the untried day that thou art with us, holding our right hand. We are like the bruised reed and the smoking flax. Instead of being fervent and earnest, constrained by the love of Christ, we are fickle and changeable and uncertain. We creep where we should fly, we stumble where we should run. We are often weary with ourselves, but do not thou weary of us, Saviour of men, until thou hast done in our life what thou shalt yet do in the world in causing the deserts to rejoice and blossom as the rose. Make darkness light before us and crooked places straight. Let thine angel lead us forth into the liberty of the sons of God. Some of us shrink from our life work, from those with whom we have to associate, from unwelcome toil and irksome tasks. Enable us to see thy plan and to trust thee, who art working out thy plan in our lives. May we find the pearls at the heart of sorrow. Let thy presence be as a film of protection between ourselves and everything that might hurt spirit, soul or body. Amen.

Matrimony as Viewed by Young Men Today.

SENSE AND SENTIMENT.

When I was a boy my mother said to me, "Never look for a wife, my son. When the time comes for you to be married you will find the right one." I have watched my friends, and have found that those who took up the duties of everyday life, and thought nothing about their matrimonial future, were the ones who were best prepared to meet it when it came.

Young men are often misjudged and called flirts, when they are simply seeking those whose society will develop their manhood most fully. Physiologists tell us that a man is not fully developed until he is twenty-five years old, and I have reason to believe that some are not matured till long after that. The first thing a young bachelor should learn is that he can make progress alone without serious inconvenience. He should understand that a wife is not absolutely necessary for his existence. Many have lived single and accomplished as much as the majority of married men. As I write, I think of a famous artist, a prominent Boston philanthropist, and a preacher who was loved and honored on both sides of the Atlantic, who died unmarried. . . . Marriage brings responsibilities and duties which prevent a man from performing social service that he otherwise could. An eloquent pulpit orator recently said to an audience of Christian Endeavorers, "You can work as we older Christians cannot, with our load of cares and anxieties." True, but who is to direct these earnest, eager disciples? It can best be done by some older man whose time is not absorbed in planning to make a salary of seventy-five dollars a month pay monthly expenses of eighty-five dollars.

A young man is expected to be more generous when single than when he has a wife to support, and his home duties and ambitions give him an object in life which makes him more decided in refusing outside calls where he would otherwise yield.

When a young man is attracted to a lady his first thought should be, "Does she satisfy all the higher elements of my nature?" When he is certain that she fills a place in his life that no one else does, giving him hopes, aspirations and desires that are unselfish, he can feel sure that he is justified in availing himself of her society, until marriage seems the consummation of their happiness. He who depends on God for aid and direction in all other affairs of life is not warranted in neglecting him in considering that sacred union which not only affects his own happiness but that of many others. I think there would be more happy marriages if the following saying of the old Greek philosopher were adopted: "God is ever drawing like to like, and it is he who gives to those whom he intends should be friends letters of introduction."

A MAN ABOUT TOWN.

FROM THE THEOLOGUE'S STANPOINT.

This is the bitter cry of an unhappy theologue. A tyrannical church decrees that, whether I will or no, I must be married directly. That particular society which is somewhere waiting to become the object of my first efforts at ministerial leadership has prepared a dwelling place for me and my nonexistent family, has made ready a lot of thankless work for my hypothetical wife to do when she arrives, has become predisposed to look with curiosity if not with suspicion upon bachelor preachers, and has within it a modest quota of gossips and mischief-makers, who will lose no opportunity of annoying me as long as I refuse to take unto myself a help-meet (who will also be a help-eat, and that on a painfully small income).

But, alas, I have no wife, nor am I to any extent engaged, nor—so far as I can judge—

irrecoverably in love! What, then, shall I do? Shall I seek out some approachable young person of suitable age and condition—say some city missionary or pastor's assistant, whose charms are ethical rather than aesthetic—and say to her, "My dear young lady, I am in a most embarrassing position. My profession demands that I support an establishment. I consider you, on the whole, a most unobjectionable young woman, and I should esteem it a favor if you would be so kind as to render me a little assistance in the present exigency." Is that what these ladies and gentlemen would have me do? And yet, from my own point of view, it would be an abominably bad thing not to marry, though I might be pardoned for not doing so on the ground that I was born bachelor. But, seriously, I know that if I remain single I shall become a queer stick, only loosely bound to my fellows, much distorted by the influences of my profession, living in the world as an outsider, very lonely at times, and, worst of all, deprived of the best opportunity life offers for the development of the higher affections. And these things weigh the more heavily when I see that their influence is deeply personal, and that in no profession in the world is personality so largely the basis of success as in the preaching of the gospel. Such, then, is my complaint—which I think to be second only to the groans of the Britons—and I can see but two ways out of the predicament. One way is to fall madly in love, to be regardlessly married and to live happily ever after. The other is to shave off my beard and go over to Rome.

A SENIOR IN A THEOLOGICAL SEMINARY.

LOOK BEFORE YOU LEAP.

Marriage seems to me a great separation, because when a man marries a woman he renders his problematical interest in all other women. At present, I regard all the unmarried women as mine. If I should marry one of them I should be separating myself from all the rest. But the impression left by actual experience may be quite otherwise. . . .

My impression is that almost always a man meets with a girl suitable for him by the time he is one and twenty. The notion that there is only one person in the universe who could satisfactorily fill the rôle is the product of ignorance and vanity, though I do not suppose suitable persons are so common that if a man fairly loses one good opportunity it may not be years before he meets with another.

The suitability of the person should be the first consideration and the ways and means quite subordinate. As a rule, however, I should say it is not wise for people to be engaged until they can see pretty clearly how they are going to live. The attraction of one sex for the other is often so powerful as to overthrow all rational and prudential considerations. Hence, it is seldom that one is safe in trusting exclusively to his own judgment. Every one has a few friends (parents or others) whose judgment he feels bound to respect, and if he does not literally consult these he should at least consider what they will think of the matter when they know it. As a means of discovering the right person, I have said on two or three occasions to young men who have spoken to me on the subject: "It is the person whose society is not only pleasing but wholesome and, in some sense, restraining in its influence upon the mind."

There must, of course, be substantial agreement on some fundamental questions, but married people should not agree in opinion beyond the dictates of their judgment. Many a woman will agree with her husband in everything in return for a good home and plenty of money to spend. She would like to go to church on a Sunday, but if her husband does not want any religion and prefers to

stay at home she too will stay at home. This is the sort of relationship that is often called a happy married life, but it does not strike me so. Each should have the full benefit of the other's opinions and convictions. . . .

As to why I myself have lived half a century without marrying I do not wish to say, and yet I do not know why I should not, especially as that is just what people would like to know. Briefly, then, for about ten years—say from twenty to thirty—I was decided against married life because I believed that, as a Christian, I could live a more satisfactory life single, being, indeed, under the influence of the monastic principle—though far removed from sacerdotalism. Since a change of sentiment the circumstances have never seemed favorable to a change of state. My present position is this: I have so much confidence in the goodness of God and in the wisdom of his providence as to desire nothing in my future but the fulfillment of his good pleasure. What, however, this may be on the subject in question I feel at present unable to divine; but this I know, the first step towards improving your position, by marriage or in any other way, is to make yourself perfectly contented just where and as you are, and this is what I do.

ANOTHER BUSINESS MAN.

A WISTFUL BACHELOR'S REFLECTIONS.

Our feminine college graduates seem to be worrying because they do not marry faster. Their fears, if well based, are important to their former professors and boards of trustees, for, if it become an ascertained fact that her sheepskin is likely to keep a woman "spinster of arts," grass will soon be growing in the halls of Wellesley and of Smith. For one, however, and as a patriotic man, I do not believe it, else Mrs. Poyser's remark will obtain a new and shameful significance: "You say women are fools? God knows he made 'em to match the men." Men are not altogether without sense and have some consciousness of the value of a quickened intelligence.

But I have not quite touched the point. The trouble is supposed to be, not that men are afraid of women graduates, but that the women's ideal of a husband is raised out of sight of the practicabilities. True in some cases, no doubt, but, if we are fair in our review of the feminine collegians whom we have known, we shall emphatically disbelieve it for the most part. A women's college is a new thing, relatively, and strong in its ideals therefore, but I question whether the ideal of married life is much higher in it than in a man's college, temperamental differences of the sexes being taken into account. Remember, too, that in the earliest days a girl graduate could marry none but a minister or a missionary, and admit that at any rate the ideal is rapidly decli— ahem! changing. (I am a minister myself.)

As to college men, they are quite given to matrimony, although they marry later than their schoolmates who do not have the impediment of four years of collegiate unproductiveness. I have been out of college ten years and seventy-five of my 115 classmates are married. The other forty want to be, and some of them would be if it were not for the contrariness of woman.

Marriage is a custom which will not go out of fashion. When it becomes obsolete we shall have entered on the heavenly state. (Somehow, the sound of that implies more than I meant.) The survival of the fittest favors fatherly men and motherly women. The refining of life increasingly exalts the home. It makes men and women more sympathetic and more necessary to each other. It intensifies the love of children and yearning for them. It makes the lot of the solitary harder.

Yet solitaries there will continue to be, men and women who by reason of some coldness of temperament have missed the great rapture, persons disappointed in love, or of broken purposes, sons who had to take fathers' places, maiden aunts summoned to care for motherless children, women in half-deserted farming districts, men full of some great work and remaining unmarried "for the kingdom of heaven's sake." Will they not have heartsicknesses for that closest friend whom they have never known? Will they not almost ache for the touch of little bodies leaning trustfully against their own? Most surely. And just then, while the bachelor college graduate meditates wistfully, sitting in his classmate's happy home, that classmate will exclaim, jovially, out of the excess of his happiness, "Jones, old man, you ought to be married!" Does he not know it? And does he not realize a little, yes, a little, how Enoch Arden must have felt when an old friend advised him: "Man, you ought to look up some nice girl. You're not old yet." No, he was not old. Well, the heart knoweth his own bitterness, but I wish rather to think, not bitterly, of the multitude of happy marriages which help to keep the stranger a "living soul," though he may not intermeddle with their joy. **JONES, UNWILLING BACHELOR.**

DON'T WAIT FOR RICHES.

I am thoroughly in favor of marriage, but not at too early an age. I do not think it always wise to wait for better circumstances. I believe in the support of the family being borne by the man, but a true wife, realizing the dignity and beauty of the relation of wife and mother and care-taker of home will take her share of the responsibility. Each should help the other in the best way. A man's character is strengthened by a good marriage, and I believe that a good wife intellectually is the best business partner a man can have, looking at it from a worldly point of view.

A YOUNG BUSINESS MAN.**WHY MEN SHOULD MARRY.**

It was clearly meant that all men, as well as all women, should marry; and those who, for whatever reason, miss this obvious destiny are, from nature's point of view, failures. It is not a question of personal felicity (which in eight cases out of ten may be more than problematic), but of race responsibility. The unmarried man is a skulker, who, in order to secure his own ease, dooms some woman, who has a rightful claim upon him, to celibacy. And in so doing he defrauds himself of the opportunities for mental and moral development which only the normal experience can provide. He deliberately stunts the stature of his manhood, impoverishes his heart and brain, and chokes up all the sweetest potentialities of his soul. To himself he is apt to appear like the wise fox that detects the trap, though it be ever so cunningly baited; that refuses to surrender his liberty for the sake of an appetizing chicken or rabbit, which may, after all, be a decoy, stuffed with sawdust; while, as a matter of fact, his case is that of the cowardly servant in the parable, who, for fear of losing his talent, hid it in a napkin, and in the end was deemed unworthy of his stewardship.—*H. H. Boyesen in North American Review.*

Elizabeth Stuart Phelps Ward tells an amusing story of Professor Park of Andover. He had been preaching somewhere in the days of his prime, and after the service a man lingered and, approaching him, declared Dr. Park's discourse had moved him so much that he should owe the salvation of his soul to the preacher. The stranger continued, "I wish to offer, sir, to the seminary with which you are connected a slight tribute of my admiration for and indebtedness to you"; whereupon he drew out his purse, and while Dr. Park waited with breathless expectancy of a generous contribution, the gentleman drew out with indescribable dignity a five-dollar bill. Was this the price at which he valued his soul?

Tangles.

[For the leisure hour recreation of old and young. Any reader who can contribute odd and curious enigmas, etc., of a novel and interesting kind is invited to do so, addressing the *Puzzle Editor of The Congregationalist.*]

13. TERMINAL DELETION.

The Christian world reproachfully hath gazed
On happenings where, its worship's birthplace
near,
Armenia cowers, gaunt and pale with fear,
Before the Turk's assassin arm upraised—
Hath gazed and, horror-stricken and amazed,
Dropping the while a sympathetic tear,
Hath muttered threats of vengeance swift and
dear

For wrongs of those poor souls oppression-crazed.

Our boasted "Land of Liberty" within,
Meanwhile, Mob-murder stalks, erect and proud,
Plying his tortures; and, although the crowd
ONE fulminating 'gainst the Islam's sin,
We ALL in vain to hear amid the din
One manly voice arise in protest loud.

SWAMP ANGEL.**14. THE DONATION PARTY.**

(Fit into each blank the name of some city or country.)

The minister's donation party was over, and he was examining the things so kindly brought him. It was a strange collection of the useful and the ornamental.

Most conspicuous of all his gifts was a fine large ******, ready stuffed for the oven. It was lying on a flowered platter of ***** ware, which was, of itself, a beautiful addition to his small ***** closet. There were two aromatic paper bags, the smell of one suggesting the **** drink without which his breakfast was never complete, and the other being his favorite ***** tea. There was also a large bag of ***, that brought to his mind the goodness of muffins. Two packages held toilet articles: one had a cake of ***** soap and the other a bottle of sweet smelling *****. Then there was a ***** clipped from the big rock of Gibraltar, that he was to use for a paper weight. It had been a good donation indeed.

E. P. TAPLEY.**15. EXCLAMATORY NUMERICAL.**

He said that when the moon was full
We would go sailing in the "Gull."
But when we reached the place at night,
Our white-winged craft was not in sight.
"1-2!" "2-3!" "3!" "2-3-4!"
Resounded on the sandy shore,
As we exclaimed at adverse fate,
And sulkily sat down to wait.
Now as we talked of various things,
In rambling chat that twilight brings,
"1-2-3-4!" "2-1!" rang loud and clear.
All started up: "The Gull is here!"
"4!" "3-2!" "2-1!" then we cried,
And quickly "speled the vessel's side,"
While Echo swooned in consternation
At so much noisy exclamation.

M. C. S.**16. CHARADE.**

The FIRST is always incomplete;
The LAST describes a furnished fleet,
Which still but little can avail
Until it gets the WHOLE to sail.

NILLOR.**ANSWERS.**

9. Fire-place.
10. A cock.
11. Colored. (Color-red.)
12. 1. Thomas Carlyle. 2. Bayard Taylor.
3. Napoleon Bonaparte. 4. William Makepeace Thackeray. 5. Michael Angelo. 6. Thomas Jefferson. 7. Herbert Spencer. 8. David Farragut. 9. Charles Darwin. 10. Lew Wallace.

Solvers of No. 7 included Nillor, Middletown Springs, Vt.; A. L. Hartford, Ct.; and Corporal, Cambridge, Mass.

Since the last *Tangles* were sent to the printer several corrections of the supposed error in the settlement of the "Business Tangle" have arrived, proving this to have been a particularly neat "catch." The point so many overlooked was mentioned two weeks ago.

THE PRIZE AWARD.

The "County Fair" was a great success. The solvers who obtained complete lists of the counties were unexpectedly numerous, nearly 100 of the lists received being practically perfect. It was provided that neatness should be counted in case of a tie, and in this respect the list of Henry Lincoln Ballay, Middletown Springs, Vt., appears to be slightly better than any other. He is therefore awarded the prize. A little confusion was caused by the placing of counties 30 and 43 in Montana instead of Missouri, but most solvers quickly detected the error and were not misled.

If you paid ten dollars a pound, we could not, nor could any one, make a better baking powder than Cleveland's.

The materials used are the best that money can buy. Each ingredient is tested, and if not up to the highest standard, it is rejected.

It is the most expensive baking powder to make, though it costs you no more than inferior brands.

Cleveland Baking Powder Co., New York.

The Conversation Corner.

MY DEAR CORNERERS: I have had many letters showing your kindly interest, all over the land, in our suffering Eskimo boy, Pomiuk, as he lies on his bear skin in the little shore hospital and sings "Takpané, takpané," all the long arctic winter. I hope you will continue to remember him and to pray for him, but this week our thoughts go to another part of our great world, where also we have "Corner" friends in peril and in suffering.

To begin with, get out your map and find Armenia in Turkey in Asia, the scene of the fearful massacres, where so many hundred Christian people have become martyrs for Christ's sake and where thousands of others are still suffering the loss of all things and threatened with death if they still believe in His name. Make a blue pencil mark under Trebizond, on the south-east shore of the Black Sea, and find in the interior Yozgat (where our "Turkish Twins" live), Cæsarea (where the Fowle children are), Marsovan, Marash, Harpoot, Oorfa, Mardin, Van, and other stations where are missionary families which some of you know. (At Oorfa lives Miss Shattuck, a Corner correspondent and contributor to the Cabinet, who has suffered most of any, but has bravely kept at her post through two fearful massacres.)

The photograph on the cover of last week's *Congregationalist* is a picture of a part of the people who were at the mission house at Trebizond on one of the distributing days (Dec. 28). The first letter about it is from a dear little Cornerer in that city, from whom I have often had messages and whose photograph is in the Corner Album. She is ten years old.

TREBIZOND, TURKEY, JAN. 8, 1896.

Dear Mr. Martin: I have never written to you before, but my brothers have. A few days ago we took a picture of some of the people who come for help. We have sent you one. We are helping over 5,000 people. The massacre here began on Oct. 8, 1895. About 500 people were killed in town. At the villages there were not many, but many houses were burned. I am your constant reader,

RUTH PARMELEE.

You can see little Ruth sitting beside her brother Julius (whose letters have been in the Corner) at the left of the picture, their father, Dr. Parmelee, standing behind them against the house without a hat. Mrs. Crawford of Brousa—near Constantinople on your map—who just joined her husband at Trebizond to assist in the relief work, writes in explanation of the picture:

This mission house sheltered two hundred people after the massacre, some for a week, some for a longer time. The string is not a clothesline. It represents an Oriental custom. When there is a ring at the gate, somebody above or below pulls it to lift the latch, *à la* Red Riding-hood: "Pull the string and the latch will fly up." The stone building is a Persian khan, which is filled every night with great, big camels, and from which the camels, loaded with European dry goods and groceries, start out every day, hauled at and hauled at by funny looking drivers with caps as big as half bushel baskets made of camels' hair. From the upper windows of the mission house little Ruth Parmelee saw a man shot in the road that runs between the mission house wall and the khan.

"Miss Astina, with an open book in her hand, an Armenian lady teacher, who keeps the list of the city poor and pays them their weekly allowance, with Miss Chambers, who stands beside her, visit in all the homes to see who are needy. Behind Miss A. is Takouhi Doudon, servant at the mission house. If the string connected with the outer door of the house had been pulled one minute later on the day of the massacre her little boy would have been killed. As it was he just escaped inside, and then the gun that would have

been fired at him was aimed at the man whom Ruth saw shot. Next to Julius Parmelee is one of his little playmates, Dihran, whose father was massacred and buried in the trench. Dihran's brother, Aram, stands next to Miss Astina. He had to give up his college course at Marsovan and come back to attend to his father's business.

The men in front are the head men of the different villages, who were all well-to-do farmers. When the massacre began they escaped to the mountains with the clothes they had on their backs. Their clothing, their bedding, the food that they had laid up for winter, bushels of filberts from their filbert groves, cows, oxen and sheep were taken away from them. After complaint was made to the government some things were returned to them—old, worn coverlets where new ones had been stolen, and one cow where ten had been taken away. The old man in the center is blind. The dark-bearded man in front is Paul, the son of Black Ishmael.

Other letters, too, have to do with the missionary families in Turkey. A Chicago boy writes about his cousin in Harpoot:

... Cousin Herbert is nearly eight years old. He lives in Harpoot, because Uncle Frank is a missionary. When the Kurds were trying to kill the Christians and burn their houses they left their house and went into the yard of the girls' school. They had to wake the baby up. He was having his nap. Pretty soon the flames came out of the schoolhouse beside them and a bad man came into the yard and shot at Uncle Frank. He missed him. Cousin Herbert was not afraid. He said to his papa: "Papa, it is not that I am afraid to die, but I am afraid I may be badly wounded." They sent them a box from Mardin, and when that reached them they undressed that night and went to bed for the first time in seventeen days. Herbert said, when he saw what was in the box: "How wonderfully the Lord has supplied our needs."

You can see the house (President Gates's) where Herbert lived in the picture of the Harpoot mission premises in the *Missionary Herald* for January. That house, although robbed and set on fire, escaped the destruction which came to the other buildings. We send our love to him. How little we can realize how much those missionary families must suffer as they bravely stay at their posts and care for the persecuted Christians among whom they work. Another letter says that Herbert G. said: "The angel of the Lord must have encamped round about us so that we were not harmed."

And now I have a letter from the brother of Ruth and Julius, who, with the mother, is in this country.

CLIFTON SPRINGS, N. Y.

Dear Mr. Martin: Thank you for certificate of admission to the Corner. We had a very nice time in Europe, visiting Genoa, Turin, Geneva, Macon in France and Paris. We were four days in London and went to Chester, stopping at Oxford for a few hours. On Sunday we walked around the town and went to the Cathedral. On Monday we had a bath in the river Dee, and went up to Eton in a little steamboat. In the afternoon we went to Hawarden. We walked around in the park and passed Mr. Gladstone's house. We tried to get into the old castle, but it was closed. Then we went to the church and there we were told that Mr. Gladstone would be there at the evening service. So we waited and when he came he passed right behind us, us, and Mrs. Gladstone was with him. Then we went to Aberfoyle. There we rode on a stagecoach to Loch Katrine, which we crossed on a steamboat and went to Glasgow. The next day we sailed for New York on the "State of Nebraska." It took eleven days to cross the ocean. Yours truly, MAURICE P.

BRIDGEPORT, Ct.

Dear Mr. Martin: I had a new writing-desk for Christmas. May I belong to the Corner? I am twelve years old. Did you know that three pennies will pay a boy's board for a day in Turkey? HERBERT G.

Is not that about the rate we paid for Aram and Vahan? Poor boys—I wonder if the cruel Turks have killed them!

Mr. Martin

CORNER SCRAP-BOOK.

How Big Are We? An article in a recent English magazine upon "The Measurement of a Man" has some very interesting facts worthy of preservation. They were collected by the "British Association." The average Scotchman is 5 ft., 8 $\frac{1}{2}$ in. high; the average Irishman 5 ft., 7 $\frac{1}{2}$ in.; the average Englishman, 5 ft., 7 $\frac{1}{2}$ in.; the average Welshman 5 ft., 6 $\frac{1}{2}$ in. The British professional class, according to the bulk of the statistics, average 5 ft., 9 in., and are the tallest men in the world, except some of the South Sea Islanders. About 10,000 persons were examined at the Health Exhibition: the tallest man was 6 ft., 7 $\frac{1}{2}$ in.; the tallest woman, 5 ft., 10 $\frac{1}{2}$ in.; the heaviest man was 22 stone (how much in pounds?); the heaviest woman, 15 stone, 12 lbs. Yet it was remarkable how level were the dimensions of the vast majority.

Comparative Stature. It is asserted in the same article that the Britons is evidently getting longer and heavier, and seems to be approaching the time when he will average 5 ft., 8 in. high, and weigh 10 stone, 10 lbs. His recruiting stature is three inches higher than that of any European army and two inches higher than it was eighty-five years ago. The professional man in the country is taller than his fellow in the town, and the country schoolboy is taller than the schoolboy of the great cities. It would be well to compare these figures with similar statistics in the United States.

Who Can Run the Fastest? Even if the Britons are so tall they were beaten in running by an American native—that is, by "Deerfoot," a full-blooded Seneca Indian, whose death was reported as occurring at the Cattaraugus Reservation a few days ago. I remember seeing him in one of the Indian camps at the World's Fair in 1893, and I have a memorandum in my note-book that at Cambridge, Eng., he ran 11 $\frac{1}{2}$ miles and 29 yards in one hour. "Deerfoot" was then sixty-five years old, and looked stolid and stupid enough, but it was in 1861 that he defeated the English champions in running and was presented with a purse by the Prince of Wales.

Holland Canals in Winter. Those who read the Corner letter of last week about the canal boats of summer should read a sketch in the London *Leisure Hour* for January on the skating tour of two English girls in that same queer, quaint Deutschland, for in the winter the canals are all frozen from the Zuider to the North Sea, and everybody travels on them, either for business or pleasure. It is the usual custom to skate in single file, either using a pole or taking hold of hands. At one time the writer says, "We heard through the snow skates behind us, and three giant Dutchmen loomed through, skating in this way, one behind another. I thought the last of them invited me to take his disengaged hand, at any rate it was held out behind him, so I took it and away we all went. Suddenly bells are heard, a sleigh, drawn by three dogs, laden with barrels and a woman, baby, and man in fur cap, comes in sight. The track is very narrow. Our leader's skate catches in a rut, he shoots into deep snow on the right side head first. Instantly we all separate, we dash on without turning, and never see our three men, or those three dogs with the woman, the man and the baby, again."

The Two Moons Again. One statement in the *Scrap-Book* of Jan 30 was a little ambiguous and ought to be made plain. The "seven instances of the same phenomenon within fifteen years" were of two full moons in one month, not in the month of December; of this latter there was one case during that time—in December, 1884.

L. H. M.

The Sunday School

LESSON FOR FEB. 23. Luke 8: 43-55.

FAITH ENCOURAGED.

BY REV. A. E. DUNNING, D. D.

Two incidents are before us in this lesson told by the evangelist to show what is faith in Christ and how he rewards it. The climax of the lesson is in verse 50, in the words of Jesus, "Fear not, only believe."

1. Faith is confidence in Jesus Christ born of a sense of need. That is just what Jairus illustrated. He was a man of wealth and official position. Such a man expects to maintain his dignity, to summon help for his wants and to pay for it. But he had come to a crisis in his life where he had a supreme need. The utmost pathos is compressed into his simple statement as he fell down at Jesus' feet: "My little daughter lieth at the point of death."

He was shut up in his need to Jesus alone. He may have had confidence in physicians, and rightly. But there was no longer help for him in them. The touch of death already apparent in his child's face told him that they were powerless. No human device could save her. It was Jesus or nothing, and that without delay.

He knew some reasons for placing confidence in Jesus. Many sick had been healed by him. Some hopelessly diseased ones had been restored to health. Jairus knew that Jesus had cured persons as sick as his daughter was. Though he was shut up to Jesus his case was not hopeless.

He had also a strong claim to present to Jesus—the claim of humanity. Jesus was a man, and no true man will turn away from another's need when he knows that he alone can help it. Every supreme need gives to the one who has it a claim on Jesus. Such a person has reason to expect help if he asks for it. Suppose you had a son in a distant city and had suddenly learned that he was homeless, friendless, in great trouble. Suppose he were as far beyond your power to help as Jairus's daughter was beyond her father's help. But you knew of one man who had it in his power to save your boy. What hope would you have? You would say, "If he has the heart of a man in him, he'll help my boy." But suppose you had heard that he was a good man and that he had often done like service for strangers. You would feel confident that he would respond to your need.

This claim which we have on Jesus when we want what only he can give is not based on our worthiness. It is the claim of humanity. When the slave, Sojourner Truth, as she called herself, became free, she set out to find her children who had been sold and were lost to her. She told how she found them: "I kept praying as I searched. I used to say, 'O Lord, if I was as rich as you be, and you was as poor as I be, I'd help ye, you know I would; and, O Lord, do help me'; and he did." She prayed aright. "We have not a high priest that cannot be touched with the feeling of our infirmities." "Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy and find grace to help in time of need."

What are supreme needs? Some of them we may mention. One is desire for forgiveness because of remorse for sin. The longing of parental affection to recover to righteousness a lost child; a passionate, pure love for another which one longs to have returned; the ambition of youth to realize a life of usefulness; that highest love for our fellowmen which seeks their salvation—all these may be supreme needs. They are distinguished from common desires in that they shut us up to Jesus for help.

How can we gain satisfaction of these needs? First, tell them to Jesus as Jairus told his need. Your confidence may be small, based only on what others say about him, but it is enough to justify you in telling him what you

want. Next, study the life and work of Jesus in the spirit of prayer. In doing this hope rises into confidence and the heroic life begins. For heroism is supreme devotion to the highest welfare of others with confidence in Jesus Christ.

2. Faith is made controlling by Christ's response to the cry of need. Jesus did not at once answer the petition of Jairus in words, but he left the feast and started to go with him. That act inspired hope. But soon obstacles appeared. The crowd blocked the way. It must have seemed to Jairus that they would never get to his child. Then another person with her own need claimed and received the attention of Jesus. He seemed to have forgotten Jairus and his daughter in his absorbed interest in the woman who had been twelve years a sufferer. Despair crept like a cloud over the light of faith. Next, Jesus declared that the woman's faith had made her whole, and hope kindled again. But at that moment came the servants with the message which crushed all expectation: "Thy daughter is dead." Up to this time no word had been spoken by Jesus in answer to the prayer of Jairus. His reputation and his action had been sufficient to sustain the anxious father's faith. But now something more was necessary, and it was given—"Fear not, only believe." Here was something new for faith to rest on, a personal promise. "He has done it for the others," Jairus said to himself, as he hurried to find Jesus. "He acts as though he meant to do it for me," he said, as he went toward home with Jesus following. Then, after the moment of despair, Jairus could say, "He has told me that he will heal my child."

Such an experience marks a great advance in the history of one who has begun to follow Christ. The pressure of a supreme need has awakened him to his condition and its possibilities. The wonders which Christ has wrought in history have inspired him with hope. New convictions of sin, new conceptions of life have come. But new and unexpected obstacles have also appeared in the way of realizing the ideal, and hope fails. Then, to him who turns steadfastly to Jesus, there comes the new, sweet, personal assurance which is beyond all testimony from without. Then agonizing desire passes into trust, the tone of prayer rises into confidence, and the believer, as a partaker of Christ and of the heavenly calling, goes forth to his work as if victory were already achieved. How can we reach that experience? Ask for it. Life is a failure without it. Life with it is great beyond expression.

3. Rewarded faith lays great responsibilities on men. Jairus could not restore his daughter to life. But he had done the one thing he could do for her—he had placed her case in the hands of Jesus and had trusted her to him. The power belonged to him, but their faith made his power operative. Perhaps you thought that prayer of Sojourner Truth an easy one to offer. But could you make it? He has put into our hands a great power to serve him. Though he was rich, yet for our sakes he became poor. Would you help him if you could? Will you help him? He calls on us to co-operate with him to raise the spiritually dead. Have you a man's heart in you? Will you complete the work for which he gave his life by bringing those in need of him who do not know their need into contact with him? It is our privilege to exercise the faith inspired by our experience of his promises fulfilled to save souls to make others feel his renewing power. This is success indeed. Nothing can defeat the aim of those who are united to him in his supreme purpose, because they have had experience of his power to satisfy their supreme need.

Have the courage to remain "on the fence" as long as the mud is knee deep on both sides.
—H. L. Hastings.

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PROGRESS OF THE KINGDOM.
CUR OWN WORK.

Miss Child's First Letter from Bombay is a very attractive feature of *Life and Light* this month. Especially interesting is her description of the American Mission high school under the charge of Mr. and Mrs. E. S. Hume. This is, so far as known, the only high school in India where coeducation exists. After speaking emphatically of the necessity of larger dormitories and of the over-crowded condition of the schoolhouse, Miss Child writes: "With all its needs and disadvantages, however, the school is a splendid success, and when the nearly 200 boys and girls are in the compound it presents a very busy, animated scene. Almost all the pupils are children of Christian parents and come from different parts of the mission as well as from Bombay, and in time go out as trained teachers and Christian workers either in their own homes or elsewhere." Of the missionaries to whom the success of the institution is due, she says: "You do not need to be introduced to Mr. and Mrs. Hume. I need only say that I am more and more impressed by the overwhelming love they have for these pupils and their native people, and the abounding enthusiasm for the work which makes them the power they are."

Influence of the Bible in Mexico. A letter from Mr. Case of Mexico tells of the opening of mission work at Batopilas, a new point connected with the Hermosillo station. It is a mining town having a population of 4,000 and is the center of a well-populated region. Direct beginnings of Protestant faith can be traced to copies of the Bible introduced there many years ago by a Mexican returning from California and another visitor from Parral and more recently to the Bibles sent to this region from the Chihuahua. Various other circumstances have operated to prepare the way for the gospel, and assure successful results to the native preacher from the El Paso school who occupied the field last summer. It is noteworthy that the just and Christian conduct of an American mining company in Batopilas has been an indirect but powerful influence in favor of Protestant Christianity. Of the present status of the work Mr. Case writes: "Since our arrival the interest has continued to increase. The chapel is usually filled with attentive listeners, while many gather about the doors. The C. E. Society numbers more than twenty active members. A regular Sabbath school has been established and in January we hope to organize a church."

THE WORLD AROUND.

New York Indians. There is an interesting movement on foot under the auspices of the Presbyterians to found an industrial school for young Indians in Western New York. It is a surprise to learn that there are about 1,500 children of school age among them. These youth are growing up with little or no education of any kind, only a fourth of the whole number having attended any school last year, and this fourth was composed largely of different pupils from week to week. During the last two years' of President Harrison's administration permission was given to send a limited number of New York Indians to the Carlisle and Hampton schools at Government expense. No fewer than 125 thus received a practical education, and three times that number would have gladly entered these institutions had there been sufficient accommodations. With a charge of administration, however, the privilege was withdrawn, so the synod of New York now proposes to have a school of its own in Poughkeepsie, Dutchess County, taking Carlisle and Hampton models, and an effort is being made to secure an endowment of \$10,000. A sum of \$10,000 has already been pledged. This will furnish opportunity for agricultural training and the plan is to have, also, one or more shops for instruction in machinery and trades. A

dairy, a bakery and a laundry will give the girls employment. It is hoped that the enterprise will be self-supporting, in part, from the first. Intellectual and religious, as well as industrial, training will be given. Rev. Dr. W. S. Hubbell of Buffalo, one of the trustees, says: "We expect to start in a modest way with some twenty or more pupils, out of at least 100 who desire to attend. The head of the school will be Miss Clara E. Snow, who for many years has had charge of the Indian girls at Hampton, where she has been the confidential friend and adviser of the Indian lads."

United Movement Towards Self-Support. New York was again the place of meeting for the fourth conference of the representatives of foreign missionary organizations in the United States and Canada. Twenty-two societies were represented and the sessions extended through two days. Among the most interesting topics under consideration were the Missionary Training in Our Theological Schools, and Self-Support on Mission Fields. The latter has proved a particularly fruitful subject of thought and discussion during the past two or three years, a special committee, of which Rev. Dr. Judson Smith is chairman, having been appointed to collect statistical information along this line and to stimulate the native churches to larger contributions. The report of this committee shows decided encouragement. Last year it sent out a pastoral letter to a large number of native churches of various denominations, showing friendly interest and urging self-support. This epistle was well received, and in some cases, notably in the Zulu Mission of the American Board, has given a decided impulse to the effort towards financial independence. The following tables show how some of the mission boards stand in this matter:

	Appropriations.	Native Contributions.	Per cent.
Methodist Episcopal (North),	\$1,000,018	\$372,817	37
Evangelical Lutheran (General Synod),	53,883	16,984	32
United Presbyterian in North America,	130,580	29,045	22
American Board,	715,231	109,603	15
American Baptist Missionary Union,	564,199	45,679	8
Presbyterian (North),	976,102	65,828	7
Protestant Episcopal,	238,102	7,469	3

PEN AND SCISSORS.

The editorial paragraph in the February *Missionary Herald*, which sets forth in clear, concise terms the situation in the Transvaal, is of more value to the average busy man and woman than all the articles which have appeared in the daily papers.

The French Protestants have begun to feel a sense of responsibility in regard to missionary work in Madagascar. The committee of the Missions Evangeliques has appointed a delegate to convey to the Malagasy churches the fraternal greeting of the Protestant churches of France and to inquire how help can best be rendered. It is reported that the newly-appointed resident general in the island is a Protestant.

Mr. Currie of the American Board's West Central African Mission writes that there is a good prospect that the little church in Chisamba will soon be ready to undertake not only the support of its pastor but also that of several assistants. But he adds: "We have need to make haste slowly and cautiously. The changes that are going on in the country make these trying times for an infant church and for the cause of Christ in the land."

The Woman's Board has issued an attractive illustrated leaflet calling upon the C. E. Societies to make special pledges for the coming year, assuming not only the salaries of Miss Abbie G. Chapin and Miss Sarah H. H. Hove, who have been paid by contributions from the young people during the past year, but in addition undertaking the support of Miss Annie Stockbridge, a young missionary who is doing evangelistic work in Ahmednagar, India. Societies are also urged to aid in raising the much needed new building for

the girls' normal school in Madura, to be called Capron Hall.

Y. P. S. O. E.

PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

Topic, Feb 23-29. What Faith Can Do for Us. Heb 11: 1-10; 12: 1, 2.

It is perfectly proper for us to consider what good the possession of faith will do us. Every young man choosing his profession naturally seeks not only a place where he may do good, but the kind of employment which will develop and enlarge all his powers. The youth with an artistic bent desires to know what the cultivation of it will do for him. Will it pay him better than the development of some other gift with which he may be endowed?

Now the Christian religion in the highest sense of the word pays. First of all, the faith truly rounds out and gives symmetry to all our other powers. No matter how highly gifted and how broadly equipped a young person is, something is lacking if faith does not crown and control the other faculties of mind and heart. Sometimes in winter we see a tree incased in ice. How cold and lifeless its beauty is until the morning sun strikes it and illuminates it from the trunk to the furthest twig. So a life, otherwise beautiful and attractive, needs the glow of a living faith and that is received only from the Sun of Righteousness. "Awake, thou that sleepest," says the apostle, "and Christ shall shine upon thee." And when one sees a life otherwise strong and valuable, but destitute of faith, one feels like crying to it, "Awake, O thoughtless soul, to the divine possibilities of your being."

Faith provides a refuge and a resource for us when everything else fails. I care not how rich a life may seem or may be, how full of satisfaction and delights. Sooner or later, and sooner rather than later, come the dark days when all around one looks gray and blank. The things to which in ordinary times one betakes himself for comfort fail now to solace. He runs over his book shelves and finds nothing there which just meets his case. He gazes upon beautiful works of art, but they have no ministry to the weary or the diseased spirit. The society of his friends brings a measure of relief, but the sore spot in his heart is not healed. Then it is that the man of faith rises to the glory and the value of his possession. How much securer he is than one who walks by sight! Who are the calmest men today in Turkey? Not the fanatical Turks, not the scheming, diabolical politicians, but the missionaries of the cross, who know that their God is able to prevent a hair of their head from being harmed. The calming, steady power of faith only those who have cast themselves without reserve upon a sublime confidence in God understand.

In brief, it may be said that faith will do just as much for us as we will let it do. If we think of it as a puny thing, if we never do anything to cultivate it, if we never actually put it to use, it will have about as much practical value in our eyes as a piece of useless bric-a-brac on the shelf. But if we live under the daily inspiration of a great faith in Christ, that will become a priceless possession, the effects of which upon our characters and influence will be incalculable.

THE CHURCH PRAYER MEETING.

Topic, Feb. 16-22. Love of Country Essential to Christian Character. Ps. 122; Luke 19: 41-44.

How is this love nurtured? How manifested? Who have furnished its noblest examples? (See prayer meeting editorial.)

Low chapel is as bad as High Church.—Charles Spurgeon.

Literature

PURITAN OR IMPURITAN.

Believers in the theory that the history of man returns upon itself may find encouragement, perhaps, in the recurrence of French influence upon American thinking at the interval of a century. It was French infidelity of the school of Voltaire and the deists which gave our religious leaders such anxiety, and it is French impurity associated with the names of Zola and De Maupassant that threatens the established canons of our literary morality and the future of our children. It was useless then to think about borrowing an *index expurgatorius* from our Roman cousins, and it is useless now to appeal to anything else than the good sense and self-restraint of our countrymen. It is an age of liberty, and those who have passed beyond the restraints of parental authority must be won and not driven. It is a testing such as God permits for human souls, and we must leave the results to him.

It grows increasingly clear that this is no imaginary danger. The floods of impurity are let loose. It has come already to the choice—in the words of Hazlitt—between puritanism and impuritanism. It began in the theaters. It has extended to the novels. It is the burning question of criticism. It allies itself to the interest in woman's widening sphere and to her protest against man's injustice. It finds its echo in the columns of society gossip. The veil of reticence and decorum which has made the intimacy of the sexes purer and more delightful is ruthlessly torn away. Modesty, we are told, is childishness. *Urania* was a myth, but *Venus* and *Priapus*, naked and not at all ashamed, are the proper studies of literature and art. Prurience pays, and publisher and author do not stop to reason further than the proceeds of their sales.

Set apart from the fascination of the manner—the artist's skill in color or in style—this indecency would be disgusting to every healthy mind. Let us take an instance from the current criticism of the theater, that we may see what it all comes to in cold blood. Here is a French artist—a woman—who comes to us with a performance of music and song, and the criticism is from the regular report of the highest class newspaper of one of the great cities. "What is really marvelous in the use of her voice," the critic says, "is the astonishing 'high flavor' of suggestiveness she can throw into it. Take, for instance, her delivery of *Les Vierges* [The Virgins], when she sings the refrain there is a sort of sing-song mock devotedness in her tone and inflection that reaches the very acme of scurrilous sarcasm; seldom has maidenhood come in for such contemptuous flagellation." What kind of man—much more, what kind of woman—is it which can enjoy the contemptuous flagellation of maidenhood by a woman on the public stage? What can have been their memories of childhood? What love can they have for wife or husband, or hope of happiness in marriage? With what eyes can they look upon the innocence of their daughters?

BOOK REVIEWS.

THE LOVE AFFAIRS OF A BIBLIOMANIA.

To be loved as Eugene Field was loved by thousands is better than any merely literary reputation. It insures, also, for a long time at least, the permanency of a writer's

fame. The aroma of a notable and lovable personality increases the vogue of an author in his own time, but it does more than this, it calls attention to his work in the generations following. Every advantage which this loving curiosity can give Eugene Field is sure of, in his own West especially, where he has done so much to raise the level both of public opinion and of literary consciousness, but elsewhere as well. It is too soon to determine what his permanent place as a poet and essayist will be, but the appearance of his not quite finished *Love Affairs of a Bibliomaniac*, which is, perhaps, the most deliberate and well considered work he did, and, therefore, most characteristic, gives occasion for this tribute to his powerful and delightful personality. The book belongs in the little group of wise and humorous works where *Elia* and the *Autocrat* have their place. It is full of a genuine love of humanity, a genial view of life, and of that delight in "quips and cranks and wanton wiles" without which the author would have written under pressure of an irksome constraint. All book lovers will delight in it, and we think it will make converts to their ranks, but those who laugh at bibliolatry will find material for laughter, and its humor is of the pleasant kind which bears no sting. [Charles Scribner's Sons. \$1.25.]

HISTORY.

The Growth of British Policy, an historical essay by Sir J. R. Seeley [Macmillan & Co. 2 vols. \$3.50]. In the death of Professor Seeley English literature lost one of its clearest thinkers and most incisive writers. History and religion were the subjects which most interested him, and in both fields his utterances were of weight in shaping the thought of his generation. In each field there is, indeed, a certain arrogance of assured conviction which, especially on the religious side, made him many enemies, but no one doubted his strength or his sincerity. He was not an accumulator of material after the German fashion, though he could do this work also; but he had a rare talent for acute and comprehensive generalization joined with a power of abstraction which kept the particular place of the subject with which he chose to deal always in view. For example, this last and not quite finished book is a powerful review of British history on the side of its external relations through the time in which, from Elizabeth to the Revolution, Great Britain was growing to its present imperial position, and of that alone. It begins by a history of the causes through which the Hapsburg dynasty grew so great, in the course of which for many pages England is hardly mentioned, yet all the while the purpose of the book is kept constantly in view. If this historical abstraction and absorption seem easy to attain, at least the recurring changes and cross purposes of many other historians will show that they have not found it so. The book contains a striking portrait of Professor Seeley, and a careful and appreciative memoir by G. T. Prothero.

Mr. Hamblen Sears, editor of *Harpers' Round Table*, has published through Flood & Vincent of Meadville, Pa. [\$1.75], a handbook of contemporary history called *Governments of the World Today*. It is intended for the use of newspaper readers, especially those who, as Mr. Sears says in his preface, "are not and never will be students," be-

cause they have but little time for study, but who desire to become better acquainted with the affairs that are taking place in the world. That there is a large and increasing number of newspaper readers who desire this knowledge for intelligent reading we do not doubt. The book suffers somewhat from compression, and the English is careless at times, but the author has fore stalled criticism by the explanations of his preface, and the age moves so swiftly that any book must soon be left behind in the progress of events. We like the plan of the book, which puts in small compass a great deal of useful information which it is sometimes difficult to find without much trouble and waste of time, and hope its success may warrant a new and improved edition.

A monograph devoted to one of the most interesting personalities of the French court in the later years of Louis XIV. is *The Second Madame*, a memoir of Elizabeth Charlotte, Duchesse d'Orléans, by M. Louise McLaughlin. The Madame of the book was the second wife of Philippe Duc d'Orléans, the brother of the king, and her son was regent during the minority of Louis XV., surviving his mother only a year. Madame was a German princess and went very reluctantly to the uncongenial splendor of Versailles, and it is to her voluminous correspondence with German relatives and friends that we owe a large part of our acquaintance with the inner life of the court in the later years of the king's time, and on through the extravagancies of Law's Mississippi Bubble and the distress of its collapse. Brought up in the Reformed Church and accustomed to the comparative simplicity of a small German court, combining the quietest of personal tastes with a strong sense of her own dignity, she looked with cool and impartial eyes upon the artificial life in whose center she stood. The book is well put together and interesting. [G. P. Putnam's Sons. \$1.25.]

HISTORICAL FICTION.

To the making of a successful historical novel a combination of qualities is necessary. First of these is the historical imagination, by virtue of which the past becomes real to the writer, so that for the time he lives in it and thinks the thoughts of its people. Next is the imaginative grasp of character, which reads the heart and knows the sequence and expression of thought and passion. Then must come the constructive ability, seeing the end from the beginning and keeping a nice balance of values in character and incident. Last of all, though by no means to be dispensed with, is a competent knowledge. Without imagination the book will inevitably be dull, and might better be written as a simple history. Without grasp of character neither history nor fiction is worth the ink it costs to write it. Without constructive skill we shall look in vain for the dramatic power which is the soul of fiction. But granted all these and a book may be great even though it is not always accurate. Let our author set flesh and blood before us and make us breathe the air and feel the movement of the spirit of forgotten times and we shall not quarrel too earnestly with his petty anachronisms or the geographical liberties which he may choose to take. And, on the other hand, almost the surest way to make a book of this kind unreadable is to overload it with details dug from the mines of the archaeologists.

It is hard to say why *The Red Republic*, a Romance of the Commune, by Robert W. Chambers, is not a greater success. There is knowledge enough, evidently secured through personal experience in the scenes depicted, and there is no lack of exciting incident or of sharp delineation of types of character. Perhaps it is because the scenes were so real and vivid in the memory of the author that he found it hard to put himself aloof from them so as to select the elements of his plot solely in the interest of its artistic development. When all this is said, however, the book is interesting, and it moves on toward a dramatic end with full and increasing power. [G. P. Putnam's Sons. \$1.25.]

Of *The Shield of the Fleur de Lis*, by Constance Goddard Du Bois, it is not possible to say so much. The book is handicapped from the beginning by its choice of a subject which is necessarily an anti-climax, the story, that is, of the legendary survival of Jeanne d'Arc after her trial and (supposed) execution by the English in Rouen. If it were true that the maid was spared by the pity or contempt of the English, and married and was seen here and there in France and even at the court of the king, the thought of the earlier and larger career which has touched the heart of all the world hangs like a blight over the author's effort to interest us in these lesser scenes. There is evident careful study of the historical setting, but the picture is poor and thin. [The Merriam Co. \$1.50.]

Nor do we wholly like *Antipas, Son of Chuza*, by Louise Seymour Houghton, though it is a much less ambitious book than either of the others. It requires a hand at once so reverent and so firm to bring before us in a different setting the actors whose words and deeds preserved in the gospels are the marvel of all literature for simplicity and strength that it is not to be wondered at that we find most modern efforts in this direction disagreeable. The reverence is here and the power of story telling, but not the lightness of touch which is the final mark of strength in this field of work. The author has done careful work which may be useful in some cases in helping slow imaginations, but we like her work better in a different field, referred to elsewhere in this department. The book is beautifully printed and the illustrations are admirable. [Anson D. F. Randolph & Co. \$1.50.]

RELIGIOUS.

From the Bible Study Publishing Co. we have two little books devoted to the study of the life of our Lord. Both are worked over from material previously used in newspaper comments on the Sunday school lessons suggested by the Bible Study Union—*The Life of Christ* by Lyman Abbott in the *Outlook*, and *The Life of the Lord Jesus* by Mrs. Louise Seymour Houghton in the *Evangelist*. Although the books correspond chapter for chapter, as the method of composition necessitated, they are written upon quite a different plan and could easily be used in conjunction. Mrs. Houghton's method may be called the critical, and Dr. Abbott's the graphic. The one is thinking first of the questions that will arise in the mind of the student, and meets them point by point, the other fuses the whole matter under consideration into a picture informed by large knowledge and set in its relations to modern thinking.

Both methods have their advantages and each admirably supplements the other. [Each 75 cents.]

In a brief hand-book for the use of those who read only English Prof. George W. Gilmore of Bangor Seminary has given us a résumé of the Johannean problem. It is an attempt to make a presentation of "the weightiest evidence, the most decisive indications" for "those who have not time to wade through the flood of literature on the subject." The author confines himself strictly to the narrower meaning of his title, viz., that which concerns itself with the antiquity and authorship of the fourth gospel. He has succeeded in the difficult task of finding room for the learning necessary to the discussion of the problem without overweighting his style. The book is not easy reading for those who have no acquaintance with the questions involved, but it is exactly suited to many who wish to get at the real facts of the controversy and to understand the grounds upon which the authorship of John is attacked and defended. [Presbyterian Board of Publication. \$1.00.]

The Teaching of St. John the Apostle by Augustine F. Hewitt, D. D. (Father Hewitt of the Paulist Congregation) consists of a polemic introduction and a revised translation of the first epistle, the gospel and the epistles to the seven churches. Although made from the Vulgate, as the law of his church requires, it is interesting to see how closely, in the interests of "a correct version in good English of the antique pattern" (the italics are the author's) Father Hewitt conforms to the received version which we know so well. The questions at issue with those outside the Roman communion are summarily begged throughout the book, as is made clear, for example, by the assertion that "Nicene, Tridentine and Vatican Christianity are identical," which indicates the spirit of the dogmatic parts of the book. The abundant process illustrations are now and then rather smudgy, and the publishers have put a severe tax upon the eyes of readers in the use of a hyper-glazed paper, but we are glad that so good a version of a part of the Word should be circulated among our Roman Catholic brethren. [Catholic Book Exchange. \$1.00.]

JUVENILE STORIES.

Oliver Bright's Search and Reuben Stone's Discovery are numbers in two parallel series of stories for boys by Edward Stratemeyer. There is probably no more difficult task in literature than the writing of a succession of wholesome and natural stories for boys, well-spiced with reasonable adventure and yet kept within the bounds of truth and simplicity. Mr. Stratemeyer's conception of these bounds is very different from ours, and we confess that we think that he has approached his task with far too light a heart. That we are not prejudiced against stirring experiences goes without saying, but we do object to adventures which are dragged in by the ears to keep the blood stirring. The Oliver Bright of the first of these stories is quite too much of a hero for us. He is a mere schoolboy, and yet plays detective upon a bloodthirsty Spanish adventurer who has cheated his father of the possession of a mine, meets wild adventures on the Isthmus on his way to California, puts out a fire in the hold of the steamer when none of the sailors would venture, jumps

overboard to rescue his chum and incidentally kills a monstrous shark with a knife, is imprisoned in a mine and escapes to capture and unmask the villain quite in the style of the pantomime. There is no true character drawing and the English is not up to the mark, as a single sentence, "I know the value of such," may show. We have dwelt upon the book because it is a sample of the sort of thing which, without being positively bad, gives our boys' taste a bias toward the theatrical rather than the natural in literature. [Merriam Co.: New York. Each \$1.50.]

In *His Great Ambition* we have a bright and wholesome story of boys and girls in a Western college town, by Anna F. Heckman. It evidently has a background of personal recollection and experience which contributes very much to the descriptions of the book. It hardly has dramatic unity enough to hold the attention of most boys, we fear, and perhaps it would be truer if there were more of the shadow side of life depicted in it, the shadow of sin and not of suffering, but there is a well-sustained sense of humor, and the friendships of the young folks who figure in the book are pleasant to read about. [Presbyterian Board of Publication. \$1.50.]

Twilight Stories, by Elizabeth E. Foulke, is a book of bright, original verses and stories for little children, which show a full appreciation of the needs of the wee folks who are just beginning to read. The print is large and the pictures bright and pertinent to the text, nor is the moral at any point too obtrusive for the taste of children. [Silver, Burdett & Co. 36 cents.]

MISSIONS.

In his timely little book, *Madagascar of Today* [Fleming H. Revell Co. \$1.00], Rev. W. E. Cousins, who went out to the great African island in 1862 as an agent of the London Missionary Society, has set forth the main facts regarding the country, people, history and missionary activities of Madagascar, together with a concise explanation of the political situation. Its fresh facts regarding the present state of Christianity among the Malagasy will be of special value to students of missions.

In writing *In the Path of Light Around the World* Rev. Thomas H. Stacy has given us a pleasant glimpse of the possibilities of travel for one who is interested in missions. The style is too often that of hastily-written private letters, and the author's journey was much too rapid for impressions of very permanent value, but there is a fuller account than we have elsewhere seen of the Free Baptist missions in Bengal and Orissa, to which a trip of official inspection was made. Many of the illustrations are effective, but we hope, for the sake of the author's reputation in Japan, that his pictures of the Mi kado and of Fujiyama may not fall under the notice of the art-loving people of that country. [Fleming H. Revell Co. \$2.00.]

MISCELLANEOUS.

Darwin and after Darwin by the late Prof. G. L. Romanes, LL. D., is the second of three projected volumes discussing the development theory and its growth and changes since the death of its great exponent. The book begins with a statement of the later division of opinion between those whom Professor Romanes considered true Darwinians, who hold that natural selection is the main cause of de-

velopment but not necessarily the only cause, and the divergent party led by Wallace and Wissman, who maintain that natural selection is the sole method of change, although Wallace at least expressly excludes the production of the higher side of man from its working. Most of this volume is devoted to the discussion of hereditary and acquired characters in opposition to this narrower view. There is a good portrait prefixed to the book. [Open Court Publishing Co.: Chicago. \$1.50.]

In a little book called *Great Words from Great Americans* G. P. Putnam's Sons have brought together the Declaration of Independence, the Constitution, Washington's Inaugural and Farewell Addresses and Lincoln's Inaugural and Gettysburg Addresses. A few historical notes add to the value of the book, and there is a good index. There could be no better gift for an ambitious boy in this month of the birthdays of Washington and Lincoln. [75 cents.]

FEBRUARY MAGAZINES.

Bradford Torrey contributes one of his breezy papers of outdoor life to *The Atlantic*, carrying us (as is appropriate at this time of the year) to the South. There is a warning, not unnecessary, as the newspapers show, in the article on Unclaimed Estates, by H. Sidney Everett, while an anonymous article on the Presidency and Mr. Reed is at once a proof of his great popularity and a statement of some reasons why sober-minded people are wondering what kind of a president he would make. — An article in *The Century*, by Kenyon Cox, on Puvis de Chavannes will be of special interest to all who have seen his large fresco in the Boston Public Library. History, both recent and more remote, finds full recognition in the instalment of the life of Napoleon, which brings him to the height of his triumph at Tilsit, in Captain Mahan's article on Nelson at Cape St. Vincent and Stanley's Story of the Development of Africa, while Edward Mortimer Chapman seeks to explain the present isolation of England by showing that it is the logical result of Lord Palmerston's ideal of Diplomacy.

Casper W. Whitney's description of his expedition to the unexplored Arctic north of our own continent, under the title of *On Snow Shoes to the Barren Grounds*, is the freshest of the contributions to *Harper's*, but the number maintains the accustomed level of interest.

McClure's continues Miss Tarbell's life of Lincoln, with new and interesting process portraits which we wish might be more carefully printed. While we are finding fault we may as well call attention also to the difficulty in finding the table of contents in this magazine, of which we have heard more than one complaint. Of more purely literary interest are a chapter of autobiography by Elizabeth Stuart Phelps, which gives us an interesting glimpse of Emerson on Andover Hill and an unpublished story by Stevenson.

An article in *Scribner's* on the Colorado Health Plateau will give many readers a new idea of the charm and limitations of the Rocky Mountain resorts. President Andrews continues his history of the last quarter-century of the United States, Barrie's powerful story moves on through later stages of the boyhood of Sentimental Tommy, and H. F. B. Lynch contributes a finely illustrated article on the ascent of Mt. Ararat.

The *New England Magazine* prints the titles of its prominent articles in red ink, *The Passing of the New England Fisherman*, Rogers the Sculptor, Ibsen, and Modern Providence are the titles thus selected, and they are the most important of the number.

The most popular article, in the sense of its appeal to the interest of laymen, in the *Popular Science Monthly* is that of Lee J. Vance on Gathering Naval Stores, which is fully illustrated. There is also the usual miscellany of articles of a special scientific bearing and interest.

The complete story in *Lippincott's* is *Ground Swells* by Jeannette H. Walworth. Frederic M. Bird contributes an article which he calls *Paralyzers of Style*, which we recommend to those who write and wish to make the most of the little help afforded by the mechanical aids of printing, and especially to some who are given to overmuch punctuation.

The lithographic presses of *The Cosmopolitan* are put to use in supplying cover and frontispiece for the February number. These have at least the benefit of careful printing as compared with the process plates in the body of the text. For young folks we have the ever popular *St. Nicholas* and *Frank Leslie's Pleasant Hours*. Other February magazines and periodicals received are *The Forum*, *Nineteenth Century*, *The Review of Reviews*, *Frank Leslie's Popular Monthly*, *Cassell's Family Magazine*, *The Pall Mall Magazine*, *The American University Magazine*, *The Chautauquan*, *The Chap-Book*, *The Journal of Hygiene*, *The Nickell Magazine*, *Music*, *The Art Amateur*, *The Progress of the World*, *The Catholic World*, *Donahoe's Magazine*, *The Homiletic Review*, *The Treasury*, *The Preacher's Magazine*, *The Abbot Courant*, *The Phrenological Journal*, and *The American Kitchen Magazine*. We have also the bound volume for the quarter of *Littell's Living Age*, in which we get much of the cream of the English reviews and magazines in a form to make them easily and permanently available.

NOTES.

— An Arabic translation of Lew Wallace's *Ben Hur*, the *Critic* says, was the last work done by the late Dr. Van Dyck of Syria.

— A sign of reaction in the matter of the cheapening of the magazines is the raising of the price of the *Chap-Book* from five to ten cents a copy.

— The posters for the February magazines are unusually effective, especially the full length portrait of Lincoln in a tall hat, which is issued by *McClure's*.

— Gilbert Parker, whose novel is nearing its conclusion in the pages of *The Atlantic*, is another member of the Canadian contingent in the ranks of our literature.

— Cecil Rhodes seems to have succeeded in attaching his name to the dream of a South African commonwealth. "Rhodesia" has at least advanced as far in the direction of literature as the songs of the London music halls.

— Of W. Clark Russell, whose stories of shipwreck and the sea are familiar to all novel readers, the London correspondent of *Music* says, in a recent letter, that he is such a martyr to rheumatism that he practically lives in an easy-chair.

— The publisher of *McClure's Magazine* announces that he has on hand more than sixty different portraits of Lincoln, most of

which are unknown to the people of the United States, while many of them have not been reproduced in any form.

— The world of literature will take much interest in the new international magazine, *Cosmopolis*, which contains articles in English, French and German and admits of no translations. It will naturally appeal to a comparatively small circle, but may do much to enlarge the sympathy and good understanding of the three nations.

— It is announced that Milwaukee is about to have a convention of poets and authors, admission to be granted not only to those who have written, but also to those "who feel that they can write." Let us hope that Milwaukee has for its convention a public hall of the largest capacity and a managing committee of more than editorial patience.

— The papers are full of descriptions of the beautiful house which the late Lord Frederick Leighton built for himself and which he had enriched with priceless art treasures of his collection and creation. It is stated, we are not sure upon what authority, that it was his intention to leave it as an official residence for his successors in the presidency of the Royal Academy.

— The editor of *Scribner's* evidently has no fear of Ruskin when he says, in criticising a picture now on exhibition in New York, "To the present writer it seems that the epithet most descriptive of Turner's genius, here as elsewhere, is 'theatrical,' or, better, 'operatic.' He should have painted drop curtains and would have done so magnificently, but his pictures are true neither to nature nor to the higher canons of art."

— An interesting book of reminiscences has recently been published in England by Henry Russell, whose songs were popular fifty years ago, when *A Life on the Ocean Wave*, *Cheer Boys, Cheer*, and *There's a Good Time Coming* were heard everywhere. The book gives an interesting picture of the musical infancy of America. Mr. Russell, in addition to his concerts here and in England, confesses that he has composed the music for nearly 800 songs.

— The librarian of Congress reports that under his charge the library has grown from 70,000 volumes in 1864 to 725,000 in 1895. Much the largest proportional increase comes by the regular working of the copyright law, but, since all the important books are copyrighted, this is only saying that the best books of the generation are included in the collection. The new library building, with its noble architectural features, will have as worthy a collection to house.

BOOKS OF THE WEEK.

Mass. Bureau of Statistics of Labor. THE ANNUAL STATISTICS OF MANUFACTURES FOR 1894. pp. 360.

TWENTY-FIFTH ANNUAL REPORT OF THE BUREAU OF STATISTICS OF LABOR. pp. 337.

Maynard, Merrill & Co. New York.

THE CONQUEST OF MEXICO. By W. H. Prescott. With Notes. pp. 102. 36 cents.

LEGENDS OF GERMAN HEROES OF THE MIDDLE AGES. By Prof. Johannes Schrammen, with notes, etc., by A. R. Lechner. pp. 106. 40 cents.

LE CHANT DU CYGNE. By Georges Ohnet. Edited by A. H. Solal.

R. F. Fenno & Co. New York.

THE PROFESSOR'S EXPERIMENT. By Mrs. Hungerford ("The Duchess"). pp. 432. \$1.25.

PAPER COVERS.

The Amer. Academy of Political and Social Science. Philadelphia.

THE NICARAGUA CANAL AND THE MONROE DOCTRINE. By L. M. Keasbey, Ph.D. 25 cents.

MAGAZINES.

December. AMERICAN FOLK-LORE.

January. THE PULPIT.—THE ABBOT COURANT.—THE ICONOCLAST.—OUR COUNTRY.

February. THE BOOKMAN.—CATHOLIC WORLD.—

MCLURE'S.—THE CHAUTAUQUAN.—PREACHER'S MAGAZINE.—PHRENOLOGICAL JOURNAL.—THE CENTURY.—JOURNAL OF HYGIENE.—POPULAR SCIENCE MONTHLY.—CHRISTIAN LITERATURE.—

EDUCATIONAL REVIEW.—COSMOPOLITAN.—REVIEW OF REVIEWS.—KINDERGARTEN NEWS.—THE MUSICAL RECORD.—MUSIC.—THE DIAL.—DONAHOE'S.—FANSY.—BOOK NEWS.—BOOKBUYER.—

AMERICAN MAGAZINE OF CIVICS.—POCKET.—NORTH AMERICAN.

News from the Churches

Meetings to Come.

BOSTON MINISTERS' MEETING, Pilgrim Hall, Feb. 17, 10 A. M. Address by Rev. William Elliot Griffis, D. D., of Ithaca, N. Y. Subject, Japan and the Missionary Problem.

FOREIGN MISSIONARY PRAYER MEETING in the rooms of the Woman's Board of Missions every Friday at 11 A. M.

UNION BIBLE CLASS, conducted by Rev. Alfred A. Wright, D. D., Bromfield Street Church, Boston, Saturday, 8 P. M.

TUSKEGEE NEGRO CONFERENCE, annual meeting, Tuskegee, Ala., Wednesday, March 4.

ESSEX NORTH ASSOCIATION, Riverside Church, Haverhill, Feb. 18, 9.30 A. M.

INTER-SEMINARY MISSIONARY ALLIANCE, Central District, ninth annual meeting, Hartford Seminary, Hartford, Ct., Feb. 27-March 1.

Benevolent Societies.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Colt, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 22, Congregational House. Office hours, 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, Boston, Secretary, Dr. H. W. Virgin, Assistant Treasurer; Charles E. Scott, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 133 La Salle Street.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2 Congregational House, Miss Ellen Carruth, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle Street; Cleveland office, 121 C. B. Building. Correspondence may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 109 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY, Church and Parsonage Building, Rev. L. H. Cobb, D. D., Secretary; H. O. Pinneo, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY.—(Including work of former New West Commission.) Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free schools in the West, Utah, New Mexico, S. E. Wilkins, Treasurer. Office, 10 Congregational House, Boston, 151 Washington St., Chicago, Ill. Address, 10 Congregational House, Boston.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 Years Building Boston. Address applications to Rev. A. H. Quint, D. D. Congregational Library, 1 Somerset Street, Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to the aged and infirm foreign missionaries and ministers and their families the Committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. E. B. Foster, Hartford. Form of bequest, "I bequeath to the 'Trustees of the National Council of the Congregational Churches of the United States' (a body corporate chartered under the laws of the State of Connecticut) [here insert the bequest], to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886."

THE CONGREGATIONAL BOARD OF PASTORAL SUPPORT, established by the Massachusetts General Association, invites correspondence with churches and ministers. Careful attention will be given to applications from churches without the State. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover St., Boston. Open day and evening. Sailors and landlads welcome. Daily prayer meeting, 10 A. M. Bible study, 3 P. M. Sunday school, 10 A. M. Classes in navigation, etc., except Saturday. Branch mission, Vineyard Haven, is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover St. Donations should be made to give the bequests of the Boston Seaman's Friend Society the sum of \$—, to be applied to the charitable uses and purposes of said society. Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

PASSING COMMENT.

Had the account of the Minnesota quarter-centennial come from any one but the pastor his participation in it would have had greater recognition as well as the courage and energy which he is displaying in his new field.

We could look for an early appearance of the Year-Book if other States would adopt New Hampshire's rule.

We doubt not that the two Massachusetts churches have welcomed their newly settled pastors with a warmth equal to the intensity of the regret with which their former flocks parted with them.

A new Colorado edifice is dedicated none too soon, for within short radius of it on all sides there are, by actual count, hundreds of persons who are non-church-goers. A pleasant feature of the building enterprise was the children's contributions of pennies and "two bricks," which are placed conspicuously in the wall.

Pastoral Changes in Massachusetts.

A LAWRENCE VACANCY SUPPLIED.

A general expression of regret was heard from the members of Union Church, Boston, on Jan. 12, when the assistant pastor, Rev. F. H. Page, resigned to accept a call to Lawrence, Mass., as pastor of Trinity Church. This action closed a term of service among an appreciative and loving people, which was marked in several ways as remarkable. The chief results of Mr. Page's efforts here were along pastoral and administrative lines, and the entire harmony existing throughout be-

A NEW LEADER AMONG WORCESTER CHURCHES.

Rev. Alexander Lewis, who on Thursday of last week was installed as pastor of the Pilgrim Church, Worcester, Mass., was born in Hudson, Wis., in 1861. His early education was received in the public schools of his native town, and on graduating from the high school he entered the preparatory department of Carleton College in Northfield, Minn. Not until the close of his first year at Carleton did Mr. Lewis make a public profession of religion, but to this day he reflects with gratitude upon the influences thrown about him by that institution and her consecrated teachers. Entering the Freshman Class in 1883 he pursued the four years' course, in the meantime taking an active part in the Y. M. C. A. and other special work.

In the fall of 1887 he entered the Boston University School of Theology, where he remained two years, during which he was a member of Park Street Church. Believing that a preacher gathers his material largely from men, Mr. Lewis divided his course, taking his third year at Union Seminary, New York city. While there he was pastoral helper at Pilgrim Church, over which Dr. S. H. Virgin has presided now for nearly a quarter of a century. So satisfactorily did he fill the place that after graduation he was called to the assistant pastorate, where he remained for another year.

This training prepared him for the work of the New England Church of Brooklyn, to which he was called in May, 1891. Through a series of misfortunes this church had run down until its membership was less than 150, with a Sunday school of about the same enrollment. Mr. Lewis left the church with a membership of 368 and a Sunday school of 450. The Y. P. S. C. E. numbers over 100 and is called one of the most active in the city. In December, 1893, the house of worship was destroyed by fire, a catastrophe which seemed at first more than the church could stand, but through the united effort of pastor and people a modern, convenient and attractive



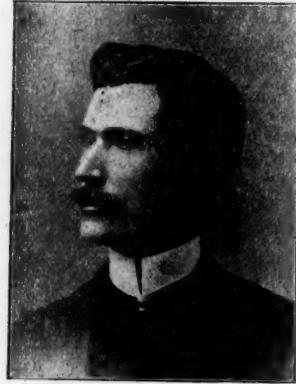
REV. F. H. PAGE.

tween the pastor, Dr. Nehemiah Boynton, and his co-laborer was the occasion of extensive comment. The training which Mr. Page has received in this one of Boston's most useful parishes has been such as to fit him admirably for leadership in his new field.

Mr. Page was about thirty-three years old when, in 1893, after graduation from Andover Seminary, he began pastoral work in Boston and was ordained and recognized as assistant pastor. In the same city, previous to his seminary course, he had had about ten years of experience in journalism with several of the leading papers, subsequent to a brief period of preparation in journalistic work with the local newspaper of Haverhill, his native city. Thus initiated, he steadily advanced in his profession, but his early inclinations toward the ministry became stronger than ever about this time, and with full conviction he resolved to enter upon a new career.

The call from Trinity Church did not come as to a man seeking new environments, but as the choice of a church whose pulpit was vacant and which had heard but one possible candidate. The membership is a strong body, formed more than ten years ago by the union of the Central and Eliot Churches. The spirit of the members and community cannot be better shown than by the fact that after the death of the former pastor, Rev. W. A. Keese, Sept. 1, 1895, the pulpit was supplied gratuitously for three months by neighboring ministers and the professors at Andover, so that Mr. Keese's widow might receive the full amount of his salary until the end of the year. The excellent condition of the church and its force of 400 members offer to its chosen leader a large opening and excellent prospects.

At the installing exercises, Feb. 5, the council was unusual in size and in the warm interest and harmony manifest. The candidate's paper was well received and was entirely satisfactory. The sermon, full of strong words of encouragement, was by Dr. G. A. Gordon and the prayer by Rev. C. H. Olyphant. In his charge Dr. Nehemiah Boynton referred tenderly to the fraternal relations which had existed between himself and Mr. Page.



REV. ALEXANDER LEWIS.

building was erected and occupied in less than a year.

From the first Mr. Lewis entered actively into the work of the denomination, holding for two years the position of secretary and treasurer of the Manhattan Conference, and at the time of his removal from Brooklyn he was a member of the board of trustees of the Congregational Church Building Society. In connection with his work in Brooklyn he also attended a course of special study at the University of New York in philosophy and the history of religions, receiving in view of his work the degrees of M. S. and Ph. D. Last November Mr. Lewis was called to his present

pastorate to succeed Rev. C. M. Southgate, now of Auburndale. He began his work here Jan. 1.

His statement before the installing council, Feb. 6, was full, and covered his doctrinal views and practical ideas of Christian work. In a word, his position may be defined as mildly conservative in theology, evangelistic in spirit, progressive and aggressive in practice. He expressed his dislike of the term "institutional" church, but believes in "institutions" for a progressive church and as many as it can supply with power. The

in the passage of vigorous resolutions concerning the Armenian atrocities. A.

FROM NORTHERN MINNESOTA.

A quarter-century of Congregationalism in the north Northwest was celebrated last week in the twenty-fifth anniversary of Pilgrim Church, Duluth, the exercises having a wide interest in this region at the head of the great lakes. Organized under Dr. C. C. Salter as pastor, the church has not only grown to fair proportions, but has sent forth or inspired several other enterprises. Its offshoots in Duluth number three, while two churches in Superior reach their hands across the narrow waters which divide the two cities only in name. Several mission churches also have sprung up northward in the mining towns on the Iron Ranges.

All these joined to make the silver wedding of the Pilgrim mother a success. The former pastor, Rev. E. M. Noyes of Newton Center, came 1,500 miles to preach the sermon and to receive the hearty welcome of his first charge. The eleven years of his pastorate entitle him to be called the father of Congregationalism in this vicinity. It was during this time that Pilgrim Church grew to its present proportions and the denominational extension occurred. Dr. E. P. Ingersoll of St. Paul brought the greetings of the older churches of the State and preached a rousing Sunday evening discourse. On the historical day Deacon W. S. Woodbridge, who has been here from the first, and to whom the organization really owes its life at the beginning, reviewed the record of the past. On the same evening was presented a fine portrait of the first pastor, Dr. Salter, whose venerable face is full of geniality and love. He was present to recall old days. When he left the pastorate he organized Bethel Mission, Duluth, which grew rapidly and is the chief city mission enterprise and noted widely for its efficiency.

Perhaps the most delightful feature of the quarter-centennial was a supper on Tuesday night, when over 200 persons sat down together and after the supper listened to speeches from pastors of neighboring churches. The annual meeting of the church followed, and the reports showed a successful year, although one of much hardship on account of the deepening financial distress in the city and the fearful epidemic of typhoid fever which has recently swept over us. The church has been wonderfully uplifted by the anniversary services. Rev. C. H. Patton, the present pastor, began his work here last year.

The epidemic has been traced to the impure water supply furnished by a corporation which has long held the city in its grasp. A forced investigation by the citizens whose homes had been stricken developed revelations of such an incriminating nature as to cause intense excitement and personal violence was imminent for several days. The manager of the company was indicted for manslaughter and action was begun to annul the charter. The city furnished pure drinking water free in carts. The company has since sold out to parties favorable to the interests of the people. As a result of these measures the fever waned rapidly and now new cases are rare. Nevertheless, the city has decided to build its own water plant and an election will soon be held to place in office a mayor pledged to water reform.

Duluth is situated on one of the finest sheets of fresh water in the world and there should be no trouble in securing a pure supply. The new pumping station will be placed seven miles down the lake where the shore is steep and rocky, and as an additional precaution a great filter system is also urged. The health of the people will be secured at any cost, and the Zenith City may be said to have redeemed herself already.

While affliction has filled many homes during the epidemic and pervaded much of the city life, gaiety has not been lacking in certain quarters. The children are happy even

when the parents are sad, and there is no place like Duluth for little folks. The winter sports for boys and girls of rugged fiber easily surpass those of other places. On the hills is superb coasting, and the whole city rings with the merry shouts of children on their sleds, toboggans and double runners. Some of the boys slide on the Norwegian "skis"—narrow staves about ten feet long with a loop for the feet. They steer with wonderful accuracy by means of a pole held behind, and the speed attained looks alarming to the uninitiated.

Snowshoe parties are popular when the snow is deep, but they have not had much advantage this year. Skating, of course, is without end. Rinks abound in various parts of the city and the ice on the harbor is always ready for those who want a long course and do not mind a little roughness. The open weather has thus far prevented the lake from freezing permanently, but any day this may happen and then the iceboats will be seen skimming from shore to shore with the speed of railroad trains and vastly more poetry of motion. It would seem as if every schoolroom in the city, and there are many of them, has had its sleigh ride, if we can judge from the almost incessant tooting of horns and the shouts of red-cheeked youngsters on Saturday afternoons.

The great sport for adults is curling. The grand Scotch game has been adopted enthusiastically in this region. Those who have played all the out-of-door sports say this recreation beats everything. Ministers, doctors, lawyers and business men, young and old, vie with each other in enthusiasm for this healthy and exciting game. The Northwestern Annual Bonspiel of Curling Clubs has just been held here. The crack rinks of the Northwest were present and contested for prizes during ten days. Their plaid colored jackets, with toques or huge fur caps, gave them a unique appearance on the streets and drew many to witness the contests at the club house. Scotchmen naturally predominated, and frequently the broad, hearty accent was heard when the game grew hot. Brooms would fly with a rapidity which astonished the best housekeepers when the great forty-pound stones went too slowly down the ice for the satisfaction of the "skip." The prize this year went to the Canadian boys from Winnipeg, and great was the chagrin of all the American rinks. But the sport will be the more keen next season. The game has not a single bad feature, and is certainly a blessing to many a man with brain tired from professional strain or business anxiety.

P.

THEOLOGICAL SEMINARIES.

Bangor.

Professor Ropes has made a careful study of the Armenian troubles and addressed the teachers' training class of the public schools, Feb. 1, on the Situation in Turkey.—Mr. W. J. Minchin of the Senior Class has received a call to St. John, N. B.—Rev. Mr. Hawthorne, a graduate of Princeton Seminary, who has been preaching in Buxton, Me., is taking a special course for the remainder of the year.—At a memorial service for Professor Talcott, Feb. 5, Professor Paine spoke feelingly of the long and valued friendship with him, dating from his own coming to Bangor, and Professor Talcott's broad scholarship and faithful work. Professor Ropes referred to his kindness and graciousness as his predecessor in the Greek department. Others of the faculty participated in the service.—The Bond lectures will be delivered early in the spring by Rev. Dr. Newman Smyth of New Haven, Ct., on the Relations of the Minister to Social and Municipal Work.

Hartford.

Members of the seminary have recently sent \$111 to the American Board for Armenian relief.—Professor Paton has entirely recovered from his illness and has returned to his work.—At the missionary meeting on Wednesday afternoon of last week Secretary Barton of the American Board spoke on recent events in Armenia, the present condition of the people and the prospects for the future.

Yale.

The Middle Class closed this year's work in homiletics last week, papers on the preaching characteristics of Canon Mozley being presented at the last session by Messrs. Johnson, Macfarland, Merrill, Page and Rice. The class has derived inspiration from a study of the great preachers and looks forward to a continuance of its work with Professor Brastow next year.—Last Saturday Rev. B. Fay Mills addressed the students in Marquand Chapel and answered many questions of all kinds which were presented to him.—At the meeting of the Semitic Club last week Mr. H. F. Rall reviewed Moore's Commentary on Judges.

The Leonard Bacon Club debate on Wednesday evening was on the question, Resolved, That the reading of the Bible in the public schools should not be prohibited. The speakers were Messrs. Bliss, Briggs, Ferris and Hodges.—Professor Sanders gave an illustrated lecture last week on Canaan and Egypt Before the Exodus, in connection with his course in Biblical literature.—Mr. P. H. Epler of the Senior Class has entered upon his duties as assistant pastor of Phillips Church in South Boston, Mass.—Professor Fisher's new History of Christian Doctrine is now in press. It will constitute one of the International Theological Library series. At least one of Professor Harris's new books on systematic theology will probably be out this year.—Mr. H. B. Hutchins of the graduate class has accepted the pastorate of the Second Baptist Church of Pawtucket, R. I.—On Wednesday afternoon of last week Mr. W. M. Short of the Senior Class delivered one of the most thoughtful and suggestive addresses of the year on *The Preacher and the Critic*.

Chicago.

Prof. H. M. Scott is delivering an elective course on the Roman World in the Time of Christ.—The faculty and two other representatives of the seminary have pledged \$560 towards the debt of the American Board.—Mr. Wilbur Messer, secretary of the Y. M. C. A., addressed the students last Thursday on the National and Local Work of the Association in Relation to Churches and Ministers.

Pacific.

The members of the faculty find delightful fellowship with the professors of the Presbyterian school at San Anselmo. Last year the latter invited the former to dine with them; this year the compliment is returned at the Occidental Hotel, San Francisco. The evening was fair, the number large and the occasion greatly enjoyed. Both institutions are now well equipped and the increased attendance in each is encouraging. Graduates are doing efficient service all along the coast, some also in the East and some in foreign lands.

CLUBS.

VT.—The club of western Vermont held its annual meeting at Rutland, Feb. 4. The subject was The Ethical Element in Politics. This subject is the fitting close of the year's discussions, all of which have been related to morals as allied with social and political problems. Rev. C. R. Seymour is the newly elected president and Mr. H. E. Bentley, secretary.

NEW ENGLAND.

Massachusetts.

SALEM.—A meeting of the citizens in behalf of the suffering Armenians was held with the Tabernacle Church last week. Addresses were given by Rev. Mr. Santikian of Harpoort and others. A generous collection was taken and a committee appointed to solicit further contributions.

MALDEN.—*Forestdale Chapel*. The work begun here four years ago, with eighteen persons present at the first service, has extended so that recently the Sunday school numbered 108. From time to time conversions have stimulated encouragement, and the work now appears full of promise. Rev. C. G. Hill is conducting the enterprise.

ANDOVER.—Dr. Grenfell of the Deep Sea Mission spoke at the West Church in the morning and addressed a union meeting in the South Church in the evening. In the latter his effective presentation of the "deep sea" work in European Labrador was made still more vivid by the exhibition of views taken with his own camera.

WAKEFIELD.—*First*. The annual meeting was held Jan. 3. Reports from the pastor, Rev. A. P. Davis, and from the various officers and societies were encouraging. Thirty-four persons have joined the church during the year, and prosperity has been felt continually.

LOWELL.—*First*. Following the invitation of the Lawrence churches asking this church to submit its differences with the society to a council, the

Congregational pastors in Lowell have sent a similar request. Meanwhile there have been two ministers in the pulpit for two Sundays past, Rev. G. F. Keengott and the supply provided by the lessees. The two have amicably divided the services. Legal notices have been served on Mr. Keengott forbidding him to enter the pulpit or act as pastor on any part of the leased premises, and to such notice the deacons of the church have replied in a formal protest against the interference with the church's worship.—*Highland*. On account of its debt incurred in building, this church has for some years depended on congregational singing, but at a recent meeting it was voted to appropriate \$600 for music, and a choir will shortly be secured.

DRACUT.—*First*. Considerable religious interest is manifested and the pastor, Rev. E. L. Baker, has been assisted in a series of special services by Lowell pastors.—*Central*. Rev. Hugh Montgomery, the noted temperance agitator, has been supplying the pulpit during the absence of Rev. W. A. Lamb in California.

WELLFLEET.—The increase of spiritual interest is encouraging. The revival is beginning in the church and every meeting has a deeper tone of earnestness. The pastor, Rev. Albert Donnell, is urging on the work by sending to his parishioners a sympathetic pastoral letter, with cards to sign pledging special prayer.

HAVERHILL.—*Union*. A Home Missionary collection was taken last Sunday in a novel manner. Since the free pew system is in use the regular offering for home expenses cannot be omitted, and to avoid two collections the members of the missionary committee stood at the foot of the aisles, with baskets, and received a good offering.

WAREHAM.—Rev. J. H. Yeoman has become pastor here. Since his coming there has been an increased attendance at the services. He is giving a course of Sunday evening talks on Good Citizenship.

AUBURN.—The ancient wooden edifice, 120 years old, was burned to the ground at noon, Feb. 4, and the front and roof of the chapel were badly damaged. None of the church furniture was saved. The building was situated on the hill and its steeple was a landmark for miles around. The first settlers of the village planned to build the meeting house in 1773, and the pews were taken by families in 1775, but the edifice was not completed till ten years later. It was nearly square. The first pastor was Rev. Isaac Bailey, his pastorate lasting thirty years. Rev. C. M. Pierce is the present pastor. The centennial of the church was celebrated in 1876. The basement of the meeting house has always been used as a town hall, and now no common meeting room remains for the citizens. The total valuation was estimated at over \$10,000, partially covered by insurance. The cause of the fire was an accident.

LEICESTER.—During last year sixteen persons united with the church on confession and five by letter, making the present membership 212. The benevolent gifts were \$1,257. The church building was painted and electric lights were put in.

WEST BROOKFIELD.—After an appeal for the Home Missionary Society recently a collection of \$75 was taken.

WILLIAMSTOWN.—*College*. Last Thursday a council examined Mr. J. H. Denison as a candidate for ordination. He is a descendant of Ephraim Williams, the founder of the college, and of Mark Hopkins. His father, Rev. John Dennison, was pastor of the college church. The candidate has served previously as an assistant to Dr. Henry Hopkins of Kansas City and of Dr. C. H. Parkhurst of New York. At the services President Carter gave an address in behalf of the college.

Maine.

BANGOR.—*Central* has a Mutual Aid Society which employs poor women without regard to anything but their need, paying for their work in supplies. Twenty-seven have been thus employed and more than 1,050 yards of cloth distributed. A half hour's Bible study precedes the work and the class seems much interested.

CARRITUNK AND THE FORKS.—Congregations are good, and Rev. T. B. Hatt has devoted his efforts especially to the children and young people. A five-minute talk before the sermon is much appreciated. The C. E. Society is active and helpful. At the latter place the children are supporting a little girl in India with money earned by their own efforts.

CUMBERLAND MILLS.—*Warren*. The reports show a total membership of 267, with twelve additions during the year. Benevolences amount to \$1,083 and the total receipts were \$3,014.

LITTLE DEER ISLE.—Deacon J. E. Parker, who was instrumental in forming and ministering to

this church, has died, but the meetings have continued through the winter. His loss is severely felt.

CRANBERRY ISLES.—Through the indefatigable efforts of Rev. C. E. Harwood the meeting house, disused for eleven years, has been renovated and opened for worship, an opportunity for which was so much needed by that people.

PHILLIPS.—A series of interesting meetings is arranged by Rev. W. W. Ramsey on sociological topics. A speaker, usually a member of the Andover Band, presents the subject and is followed by a member of the Young People's Union.

New Hampshire.

NASHUA.—*Pilgrim*. The members of this congregation were aroused last week by rumors that the pastor, Dr. R. A. Beard, had been called elsewhere. Their fears were happily removed by a written communication from him last Sunday making a statement to the contrary. He has no desire to leave his promising work here. The summary of reports shows that there have been added to the church during last year thirty-six persons, fifteen on confession. The present membership is 413. The Sunday school numbers 377. The number of regular pew holders has increased by forty-five. The pew rentals and weekly offerings have more than provided for current expenses, \$500 being left in the treasury. The benevolent contributions have been the largest in the history of the church, amounting in all to \$1,087.

EXETER.—*Second*. The pulpit of the new meeting house, to be erected the coming season, will be given by descendants of John Phillips, founder of Phillips Academy, to his memory as one of the founders of the parish. The communion table will be a gift from Mrs. W. A. Norton, a niece of Mr. Phillips's wife, in memory of Rev. Isaac Hurd, D. D., pastor from 1817-56. Dartmouth and Princeton Colleges and the president of Bowdoin College have pledged corner stones suitably inscribed. Dr. Bancroft of Phillips Andover Academy and Dr. McKenzie of Lawrenceville have pledged stones for the base of the tower, and it is assured that Phillips Exeter Academy will do the same. Other memorials are pledged by William G. Brooks of Boston, brother of the late Phillips Brooks, and George Blagden of New York.

OXFORDVILLE.—The new church edifice to take the place of one damaged by fire beyond repair a year ago has been completed, and was dedicated with appropriate services Feb. 4. The new pastor, Rev. O. G. McIntire, is gaining a strong hold on the affections of his people.

WHITEFIELD.—A series of union revival meetings of nearly two weeks' duration, under the lead of Rev. Ralph Gillam, formerly assistant of Rev. B. Fay Mills, and Charles Estey, singer, resulted in great good, over 200 persons signifying a purpose to begin the Christian life.

CANDIA.—By the will of Mrs. Nancy Parker the church receives \$2,000, and, after private bequests, the residue, inventoried at \$9,000, is to be divided in equal shares with the New Hampshire Home Missionary Society, the American Missionary Association and the Woman's Board.

CHARLESTOWN.—Under the lead of the new pastor, Rev. E. T. Blake, assisted by the missionary workers, Misses Milton and Howard, a series of gospel meetings are being held with deepening interest and indications favorable to an extended work in the community.

PLYMOUTH.—The annual report gives a present church membership of 138, thirteen having been added during the year, three on confession. The Sunday school enrolls 272. The total benevolences were \$490 and home expenses were \$3,045.

RAYMOND.—At the annual roll-call seventy-five persons out of a membership of 120 responded. A supper was served and a sociable was enjoyed. At a union service in the evening many of the Methodists were present.

TROY.—Union meetings beginning with the Week of Prayer were continued three weeks, resulting in a good degree of spiritual quickening and a few conversions.

HANOVER.—The Day of Prayer was observed by Dartmouth with an address to the students by Rev. J. M. Dutton, who also occupied the college pulpit on the previous and following Sundays.

The church in Bristol receives \$100 by the will of the late Mrs. Lovina Fellows.

The General Association in 1894 fixed upon Feb. 1 as a time limit after which returns from the churches of their statistics would not be used. At that date this year seven of the smaller churches had made no report. From those that have come in it appears that last year shows a net gain of 268 members, though the actual admissions were 340; a

gain in Sunday school membership of 438; in the Y. P. S. C. E. of 1,800, and in benevolent contributions of \$2,941. There is an apparent loss of families and in home expenses, but the latter is accounted for in the exceptional expense reported last year of building the First Church in Nashua. About \$58,469 have been paid in legacies, within \$1,000 of the entire contributions of the living.

Vermont.

ESSEX CENTER.—As a result of a special effort a new spirit is manifest here, most of the conversions being reported from the academy, in which there was probably never greater interest. All the churches are uniting.

BRATTLEBORO.—*Center.* The annual reports show total contributions to benevolences of \$2,791, of which \$342 were for foreign missions.

WEST BRATTLEBORO.—*First.* Eighteen new members were received last year on confession and seven by letter. The membership is now 179. Benevolences amounted to \$1,419.

Rhode Island.

PROVIDENCE.—*Central.* The mortgage debt has been nearly all provided for, besides large contributions to regular and special appeals, such as \$1,200 for the debt of the American Board, \$1,100 for the H. M. S., of which \$300 was for three names on the General Howard Roll of Honor, \$260 was given for the Armenians through the missionary which this church supports in Turkey. Ten boxes for the West and South have been sent out by the home mission unions. This church is closely connected with a rescue mission enterprise in the city.—*Pilgrim.* The Men's Club contributed 300 handsome antique oak chairs for the vestry to replace the settees which are to be given to those churches in the State whose wants in that line have been made known.—*Highland.* Large and steady growth in the Sunday school is a marked feature of the church life.—*Elmwood Temple.* The first year's report of this reorganized church shows a present membership of 174, of which 121 were added during 1895 since Rev. S. J. Fleming began his pastorate. Necessary repairs, enlargements and improvements had added \$600 to the mortgage debt, but by a special effort, Jan. 2, all incumbrances were provided for and the year opened free from debt. The Y. P. S. C. E. has fifty-five active members. The Sunday school, beginning with less than fifty, now numbers 336 scholars after a little more than a year. A new library of over 500 volumes is part of the equipment. The school contributes more than its own expenses.

WOOD RIVER JUNCTION.—This latest on the roll of Congregational churches in the State has raised \$700 for the building fund for a meeting house.

WEST PROVIDENCE.—*United* has just welcomed its new pastor, Rev. Henry C. Crane.

Connecticut.

NEW HAVEN.—Nearly all the churches are continuing the services started by the Mills revival. Messrs. Biederwolf and Murray, Mr. Mills's assistants, are still here. Special union services are being held at Fair Haven, with the hope that Mr. Mills may be able to return there for a few days.—*Grand Avenue.* At the recent annual meeting thirty-eight additions were reported for the year. The present membership is 707. The current expenses were \$4,400 and benevolences \$750. Rev. Burdett Hart, pastor *emeritus*, has been here since his ordination in 1846. Rev. J. Lee Mitchell is pastor.—*United.* The Men's Club service last Sunday evening was addressed by Prof. George Harris of Andover on The Economic Factor in Social Re-generation.

MIDDLEBURY.—The 100th anniversary of the church occurred Feb. 10. Formal exercises in its recognition have been deferred until May, but on a recent Sunday the pastor, Rev. W. F. Avery, preached a historical sermon, describing especially the great revival of 1790.

MIDDLE STATES.

New York.

JAMESPORT.—Rev. Frederick Osten-Sacken has resigned his pastorate and accepted a call to Rockville Center. His two years' pastorate here has been successful, sixty converts being reported during the past year, thirty-two having joined the church. A new pipe organ, costing \$800, has been purchased, and a W. C. T. U. has been organized. The pastor and his people have assisted in driving out a saloon keeper from the place, and another was prevented from getting a license. The Y. P. S. C. E. has been doubled and is doing excellent work, and a Junior C. E. Society has been started. On the Sunday of his farewell sermon the house was filled, and the young people presented him with a testimonial in appreciation of his services. The pastor departs to a young field organized a year ago. The

people now worship in a hall, but a chapel is being built which can doubtless be occupied in a short time.

ANTWERP.—The Week of Prayer was observed with marked evidences of blessing. Then followed two weeks of special services conducted by the pastor, Rev. Duncan McGregor, which were largely attended. The results are gratifying. The church has been revived and quite a number of persons have professed conversion. The pastor is in his seventh year here.

CORNING.—This church, so much blessed in the past, has recently been enjoying a season of refreshing. Some 100 names are in the pastor's hands of those who feel they have been converted. There were some remarkable cases. The edifice was too small and much need was felt of the larger house soon to be built. Rev. N. E. Fuller, the pastor, was assisted by a friend.

WATERTOWN.—This church is prosperous under Rev. S. G. Heckman, and he is in frequent demand for services outside his parish.

New Jersey.

CHESTER.—This venerable church, now over 150 years old, is still decidedly the strongest in the community. It is about to lose its pastor, Rev. A. L. Shear, who has resigned after a brief but fruitful pastorate. During the year past, seventy-eight persons have joined the church, all but five on confession and forty-three adults have been baptized.

NEWARK.—*Belleville Avenue.* The past year has been prosperous with this church, notwithstanding the burden of debt it has to carry. The Sunday school and C. E. Society show an encouraging advance, while the church itself has succeeded in paying thirteen months' expenses in a year and finds itself in a position to increase the salary of its pastor, Rev. S. L. Loomis.

Pennsylvania.

ALLEGHENY.—*First.* At the recent annual meeting the reports showed collections for the past year to be \$3,350, and the church is in better financial condition than for several years. Rev. A. H. Clafflin is pastor.

BRADDOCK.—Rev. H. M. Bowden, pastor, has organized a fraternal league among the men, for mutual aid in sickness or need. During the last three months of last year the Sunday school attendance was seventy-two per cent. of the enrollment.

TAYLOR.—*Welsh.* The church has reopened its renovated edifice, which has been improved at considerable expense. New Sunday school rooms have been added and the main auditorium has been raised. Rev. Iver Thomas is pastor.

SCRANTON.—*Tabernacle* paid \$700 of its debt last year, and since Rev. D. P. Jones became pastor, nine years ago, it has paid \$16,000 of its debt.

EBENSBURG.—The church has had one of the most prosperous years in its history, thirty-four new members having been added. Rev. R. S. Jones has been pastor for thirteen years.

KANE.—At the recent annual meeting six additions were reported for 1895. The present membership is 104. The collections were \$1,978, of which \$187 were for benevolences. The Sunday school numbers 125. Rev. C. A. Jones is pastor.

THE INTERIOR.

Ohio.

SANDUSKY.—The new edifice is now nearly finished and will be occupied in part in a few weeks. The work of the church will be extended considerably in institutional lines and will be supplemented by a reading-room, kindergarten, labor exchange and dispensary, besides gymnasium classes and entertainment courses. Additions last year numbered fifty-eight, making the present roll 334. The receipts were \$4,459, the expenditures about the same. The building fund report includes \$23,163 of receipts, of which there remains \$1,139. The period of Rev. C. A. Vincent's pastorate since 1894 has been entirely successful.

JEFFERSON.—The annual meeting of the church and society was held Feb. 6. A severe storm and nearly impassable roads detained many, but a large and pleasant company sat down to supper and remained through the roll-call. Reports showed progress along several lines, notably in the C. E. Society and in the formation of the "covenant circle" of young women for missionary study and aid. By a necessary change of pastor during the year the church secured without delay the services of Rev. L. J. Luetli, who was recognized as pastor Dec. 3.

CINCINNATI.—*Vine Street.* Rev. Norman Plass has resigned the pastorate of this church, causing deep regret on both sides. The step was made necessary by the pastor's insufficient strength for the

demands of the down-town work. Rev. H. L. Bige low has been supplying the pulpit for several weeks.

—Rev. E. I. Jones, recently the successful pastor in Newark, has been chosen superintendent of the City Missionary Society.

LORAIN.—In Rev. C. J. Dole's three years' pastorate the church has been restored to a harmonious and healthy activity. When he began his work the membership was torn with factions and dissensions, but the growth toward better things has been steady and sure, financially and numerically. On his recent departure he was tendered a farewell reception and presented with a purse of \$50.

BURTON.—The annual men's social, Feb. 5, surpassed all held previously and netted \$275 to apply to the church debt, which is rapidly being liquidated.

CHAGRIN FALLS.—A lot has been donated and \$1,300 raised for a new parsonage, which is to be built at once. The church is well united in the new pastor, Rev. W. H. Blose, and he is drawing large congregations.

CLEVELAND.—At the February Cleveland Ministers' Meeting a strong, earnest paper was given by Rev. L. L. Taylor on Current Criticism of the Christian Ministry and What We May Learn from It. The discussion which followed was prolonged and of unusual interest.

Illinois.

LEE CENTER.—The pastor, Rev. J. M. Markley, was rejoiced on a recent Sabbath at the reception of thirty one new members, all but three on confession. Others will soon follow. This makes a total of eighty-four additions during Mr. Markley's pastorate of a little over two years. The past year has been one of prosperity in all lines of work, the benevolences show a gratifying increase, the attendance has been large, often crowding the house. A Young Men's Sunday Evening Club has done good work during the year.

BUNKER HILL.—This church, Rev. A. F. Hertel, pastor, held its annual meeting Jan. 16. The year was prosperous in all departments. The benevolences were the largest for any year in the history of the church, amounting to over \$450. Home expenditures were \$2,200. The Boys' Brigade and Literature Club, under the auspices of the church, are doing excellent work. A handsome \$1,200 pipe organ was a recent gift of the Ladies' Social Society.

Indiana.

MICHIGAN CITY.—*First.* The sixty-first year opens with promise. Large congregations are the rule morning and evening and earnest work is done in every department. Last year the meeting house was thoroughly repaired through the kindness of Mrs. C. E. Haskell. The Young Men's Sunday Evening Club, formed soon after the coming of the present pastor, Rev. W. C. Gordon, is doing more effective work than ever. At the midweek service The Life of Christ and The Apostolic Church have been studied with great profit. Since August, 1893, seventy-one members have been added to the church. At the last communion eleven adults were received into membership, the majority being men of high moral character and holding positions of trust and honor in the city, and being over forty years of age. They were received on confession. A free kindergarten was established a year ago, which is now undenominational.

INDIANAPOLIS.—Rev. O. C. Helming, while at home in this city recovering from illness, has supplied for several times a new Congregational enterprise at Broad Ripple, a northern suburb of the city. He now goes to Atchison, Kan. Rev. S. W. Pollard of Pilgrim Church will, for the present, look after the new enterprise.

EELKHART.—Rev. F. E. Knopf, in the seventh year of his pastorate, is greeted with unusually large congregations. All departments of the church are in excellent working order. Mr. Knopf serves also in an acting professorship of the Mennonite College at this place.

WASHINGTON.—Meetings have been continued for four weeks by the pastor, Rev. Rocilfe Mackintosh. The membership has been quickened and others are entering upon the Christian life. The B. & O. shops run only six hours a day and the men are pinched financially.

ALEXANDRIA.—Superintendent Curtis was here Feb. 2, and services were conducted in a hall. A prayer meeting and Sunday school have been organized.

Michigan.

SAGINAW.—A foreign missionary rally, in charge of the corporate members of the American Board, was held Feb. 4, addressed by President Angell of the University of Michigan and others. A large collection was taken for the debt.

THE WEST.

Missouri.

KANSAS CITY.—*Clyde.* This church, Rev. J. L. Sewall, pastor, has by vote petitioned the Board of Education in the city to take steps for preparing a manual of Bible selections for use in the schools.

Iowa.

TRAER.—A fruitful series of revival meetings recently closed. The pastor, Rev. O. O. Smith, was assisted by his brother, Rev. F. G. Smith of Abingdon, Ill., in a two weeks' campaign, during which about 100 persons professed conversion. Twenty of these were welcomed to fellowship Jan. 19, forty-five Jan. 26 and twenty-two Feb. 2. All but five of this large number were received on confession. There is now scarcely a family in the church of which a single member is left out of Christ. The work reached all ages, from children to men of threescore and ten. At the last meeting two men seventy years old grasped each other's hands and came forward together. A new building is greatly needed, as the membership now exceeds by fifty the seating capacity of the present edifice.

CHARLES CITY.—Union revival services, under the direction of Evangelist Williams, have recently closed with about 200 professed conversions. Of these the Congregational church will receive a good share. Rev. C. C. Otis is a hard and earnest worker, and, as pastor of this church, is leading on to permanent good results. He uses a stereopticon frequently at his evening service and secures large congregations. For four years the current expenses had been allowed to run behind until there was a debt of \$700. On the morning of Jan. 26 the pastor appealed for money to meet the deficit, and it was provided for in about twenty minutes. During the few months of the present pastorate there have been about seventy additions to the membership.

CRESTON.—After a faithful pastorate of nearly nine years, Rev. A. J. Van Wagner has severed his relations with this church to go to Carthage, Mo. He preached his farewell sermon the morning of Feb. 2 to a large congregation. In the evening a citizens' meeting was held under the direction of the trustees and the house was crowded. Many persons testified to the work of the retiring pastor. Tuesday evening the church tendered Mr. and Mrs. Van Wagner a reception. Their home was crowded until a late hour by friends, many of whom, though not members, had received sympathy and help from the pastor in times of need.

NASHUA.—Dr. and Mrs. H. C. Scotford were heartily welcomed to their new work by a public reception tendered them by more than 200 members of the church and congregation. The church has recently held its annual meeting. Eighty-five members united during the last year and the benevolent contributions were about \$168. Union services were held with the other churches during the Week of Prayer, and plans have been made to renew them in March with an evangelist. Seven members have recently joined the church.

GRINNELL.—A plan has matured for utilizing second-hand periodicals. Tables are placed in the vestibules and the people are requested to bring each Sunday such papers as they are willing to spare. The distribution is in charge of the good literature committee of the C. E. Society. Some of the magazines are used in town and a box has also been shipped to the lumber regions of Wisconsin.

FONTANELLE.—A ten days' series of meetings conducted by Evangelist H. J. Petron of Albert Lea, Minn., has given the church an impetus and will increase its numbers by ten or more, mostly adults. On a recent evening the pastor, Rev. C. B. Taylor, and his wife were treated to a pound social by their parishioners. A Junior Endeavor Society of twenty members has been organized.

LAKEVIEW.—Encouraging reports were presented at the annual meeting. The present membership is seventy, an increase of fifteen. All debts were paid and a small balance remained to begin the year. The benevolences amounted to \$95. Rev. R. L. McCord, a former pastor, and his wife, with Secretary Douglas, attended this meeting.

LARCHWOOD.—Rev. William Jones closed his labors Jan. 29. At a farewell reception the people presented him with a complete set of Dr. Guthrie's works as a token of appreciation. During his pastorate the prayer meeting attendance has increased from seven to forty-four, and a debt of \$700 has been reduced to \$100.

SALEM.—A great awakening is reported, resulting from a series of union revival meetings conducted by Evangelist Hartsough. In the first four days 136 cards were signed. The Congregational edifice seats 428, but it will not accommodate the congre-

gations, so special meetings are held for various classes.

POSTVILLE.—The Young People's Societies of the three churches of the city have organized a union executive committee for the purpose of working together in lines of mutual interest. The Junior Society is flourishing, the attendance being thirty-five.

ROCKWELL.—The new parsonage is highly satisfactory and the lecture-room provides needed accommodation for special occasions and is a great convenience. These improvements, recently completed, cost about \$5,850.

IOWA CITY.—Rev. J. T. Marvin, who is visiting here, assisted at the communion service Feb. 2, when twelve members were received, five on confession. This church will raise \$50 or more for the debt of the American Board.

REINBECK.—The pastor, Rev. H. E. Warner, presented the matter of the church debt, Dec. 29, and the people responded with an offering of \$353. The church rejoices in one of the largest and best regulated Sunday schools in the State.

PLEASANT GROVE.—The people have purchased new hymn-books for church and Sunday school. The church is considerably weakened by deaths and removals from other causes.

CHEROKEE.—Reports at the annual meeting show forty-four accessions to the church, benevolences amounting to \$1,874 and \$2,100 expended in the local work of the church.

A new house of worship was dedicated at Eagle Grove, Feb. 9, President Gates of Iowa College preaching the sermon.—At Burdette the evening service is generally conducted by the C. E. Society.—A series of union meetings at Mt. Pleasant, conducted by Evangelist Hartsough, resulted in eighty-six professed conversions.—Rev. G. L. Shull, pastor of the Baxter church, is being assisted by Evangelist Packard in a series of revival services.—The pastor at Osage, Rev. W. W. Gist, assisted by Rev. F. G. Wilcox of Mason City, has been holding a series of special meetings.

Minnesota.

MINNEAPOLIS.—*Fremont Avenue.* The pastor, Rev. James McAllister, has been instrumental in procuring evidence resulting in the closing of a gambling establishment. His church published a series of resolutions, commending his course.—*Fifth Avenue.* The pulpit is being supplied by different ministers until a pastor shall be secured. Over \$300 has been pledged to pay a floating debt.—*Thirty-Eighth Street Mission.* A company of believers of various denominations has been organized, which, without any affiliation with Congregationalists, has secured Rev. A. P. Lyon to preach. A building has been erected.—*Mayflower* is supplied by Rev. T. H. Lewis of New Brighton and, with the aid of a gift from the C. C. B. S., has freed its property of all encumbrance.

WINTHROP.—Revival meetings continue, it being found impracticable to close them as soon as intended. Large congregations, a deepening of the spiritual life, the expression of a desire to become Christians on the part of sixty persons, with many hopeful conversions, a considerable number being heads of families, are reported. At Gibbon, an out-station where a society has been formed which may result in a church, meetings have been commenced as an overflow from the central organization. Much credit belongs to the faithful pastor, Rev. C. A. Ruddock, through whose instrumental-ity a parsonage has just been built.

MOOREHEAD.—Since the coming of Rev. C. E. Harris, Jr., of New Bedford, Mass., to preach for three months, congregations and Sunday school have increased and a desire has been expressed to make the arrangement permanent. This church, organized two or three years since, has been self-supporting, has a good attendance from the Normal School and a fine opportunity for usefulness.

WATERVILLE.—The Sunday school has outgrown its apartment and the basement has been fitted up to accommodate the overflow, making a warm, cheerful room. This will be devoted to the primary class and the C. E. meetings. Arrangements are being made for a reading-room. Much enthusiasm has developed in this church, which recently, under Rev. W. A. Warren, declared self-support.

ALEXANDRIA.—This church is planning, through the counsel of its pastor, Rev. G. E. Soper, to organize work in the adjacent country. Rev. J. H. Morley was present Feb. 2, and presented the cause of home missions. An offering was made and individuals pledged enough money to put a missionary at work in the surrounding region, which is extensive and destitute.

PILSBURY AND SWANVILLE.—These pastorless churches have been supplied by neighboring min-

isters. An evangelist has been secured and some religious interest has developed. On account of financial stringency the churches have been unable until now to raise the salary of a pastor.

DETROIT.—Union evangelistic meetings have been held here for four weeks with outside aid. The attendance was good, a few conversions resulted, with some increase of spiritual life. Several children will unite with the church, but the business men have been untouched.

LAKELAND.—Rev. T. H. Lewis of New Brighton has been assisting in revival meetings here with one or two conversions. The church is weak, having suffered from removals, but a large number of persons who are not identified with any church need to be reached.

SPRING VALLEY.—A three weeks' course of special meetings has just closed, in which Rev. P. M. Harman, the pastor, was the evangelist, preaching afternoons and evenings. They were largely attended by Christians as well as outsiders, and a large number professed conversion.

MORRISTOWN.—Revival meetings have been held with several conversions, six persons uniting with the church and others expressing a purpose to join later. The work has been substantial, the whole community being affected. Some wandering Christians have been reclaimed.

FOSTON AND MCINTOSH.—These pastorless churches have been visited by Evangelist C. B. Fellows with some conversions at the latter point. Foreign nationalities, few religious people and lack of interest make this one of the hardest and most needy fields.

EXCELSON.—The church is being supplied by different ministers for three months, with the expectation of calling a pastor in the spring. Financial depression makes the salary small but the church is one of the pleasantest in the State.

WEST DORA.—Revival meetings have been held by Rev. E. P. Crane for three weeks, with nearly a score of conversions. A parsonage has been secured and the church hopes in time to have a resident pastor.

PELICAN RAPIDS.—The reorganization of a C. E. Society, the distribution of household goods among the destitute and the payment of a portion of the loan to the Church Building Society are reported.

FAIRMONT.—The payment of the debt on the parsonage, the securing of a new pastor, increased contributions for the support of preaching and a hopeful spirit are reported.

SAUK RAPIDS.—Improvements in the town and the establishment of a manufacturing industry enable the church to secure a pastor, and the outlook is more hopeful than for a score of years.

RANDALL.—The church has secured a lot and is planning to build a meeting house. Work has been opened at two or three out-stations destitute of religious services.

MARSHALL.—This strong church has had a prosperous year, \$2,280 being raised for church purposes, of which \$301 was for benevolences. The roll of membership has been carefully revised.

The parsonage of the Swedish Church at Rush City has been burned, but the loss was fully covered by insurance.

Nebraska.

CRETE.—The communion service Feb. 2 was one of tender interest. Following the Day of Prayer for Colleges some of the young people gave themselves to Christ, and others who attended service at Burks, an out-station maintained by the church, wished to unite with the church. Eighteen persons joined at this time, twelve on confession. The membership has so increased that the communion service is held in the afternoon without a sermon and the evening preaching service is omitted.

RIVERTON.—Following the Billings meetings twenty-eight persons joined the church, all on confession. Of these five men were heads of families, and two boys were from the Junior Society. Sixteen were baptized. Seven others had united before the evangelistic meetings began, five on confession, making thirty-five received since the beginning of the year. By the addition of others who are to unite soon the membership will be doubled. Rev. Samuel Williams is pastor.

COOTLAND.—An interesting service occurred Jan. 5, when fifteen persons were received into fellowship, twelve on confession. Four young people of one family were baptized, which brings the entire household within the fold of Christ. This is the result of the usual ministry of the gospel without reference to special efforts. During twenty-seven months the membership has increased from sixty-five to 101. Rev. F. G. McHenry is pastor.

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2, all of whom were men and all were baptized. The pastor, Rev. H. S. MacAyeal, gave one of the lectures in the Weeping Water Academy course. —*Saratoga*. The pastor, Rev. E. L. Ely, has been elected superintendent of the Sunday school, which has reached a membership of ninety-eight. He has also received a bicycle for home missionary use.

INDIANOLA. — This church has lately secured a parsonage with the help of the C. C. B. S. The pastor, Rev. A. S. Houston, followed the Week of Prayer with special services, and eighteen persons expressed hope in Christ. At the communion service Feb. 2 thirteen of these united with the church, eleven on confession.

STOCKVILLE. — Rev. C. W. Preston of Curtis preached Feb. 2 to this pastorless church and Mrs. Preston conducted the service in the home church. She has given her address on the Boston C. E. Convention before several societies in the vicinity, arousing great interest.

IRVINGTON. — Nine persons were received Feb. 2, seven on confession, bringing the membership up to ninety-eight. At Bennington, Rev. B. O. Snow's other church, two united on the same day, both on confession.

South Dakota.

FORT PIERRE. — Congregational mission work was begun in this frontier town as early as 1872. In 1889 it received new life through the reorganization of the Sunday school by Superintendent Gray, then in charge of Congregational Sunday school work in this State, and the appointment by the H. M. S. of a regular pastor. The money for founding this school was generously contributed from her savings by the sainted Nancy Marsh of Providence, R. I., whose abundant prayers have blessed the church even more richly than her substance. A council convened, Jan. 28, to ordain Mrs. Henrietta C. Lyman, wife of Rev. W. A. Lyman, pastor at Pierre on the opposite side of the river. Mrs. Lyman during the past year has efficiently conducted the work here with such successful results that the church desired her ordination and continuous services. The exercises were of more than ordinary interest. Among those who took part was Mr. Stephen Yellowhawk, pastor of the Bad River (Indian) church, who offered the opening prayer in the Dakota language. After the ordination five persons were received into membership, four children were baptized by the pastor-elect and the Lord's Supper was observed. Missionary Tomlin closed a two weeks' series of meetings Jan. 27.

HOWARD AND VILAS. — Work on this field, under Rev. Z. H. Smith, is hopeful, though the church has lost heavily by removals during the year. The C. E. Societies have doubled in membership and a Bible Study Club, of twenty members, will meet Wednesday evenings.

TYNDALL. — Superintendent Thrall spent Feb. 2 here. The church is growing and has already taken steps toward building a commodious edifice. The pastor, Rev. A. H. Mulnix, is at present in Maine, whether he was called by the sickness of his father.

HIGHMORE. — The services here, held by Rev. B. H. Burtt of Huron, were of much benefit and it was regretted that he could not remain longer.

Miss Henry is conducting a series of meetings at Meckling. — Rev. John Sattler is holding special meetings among the German churches of Nebraska. — General Missionary Tomlin is conducting evangelistic services at Wauwatosa.

Colorado.

DENVER — Boulevard. This church, at its organization in 1882, had eleven members, who held their first meetings in a tent. Within a year a small brick edifice was built, and five years later it was necessary to double the capacity of the building. The Sunday school increased so rapidly that in a few years larger quarters were again needed and a small store was rented for six months, when the school moved into the new City Hall. In thirteen years the church has grown to 325 members, and the Sunday school from twenty-five to nearly 700, ranking in point of numbers first of its own denomination in the State, and fourth among all. This phenomenal growth as a graded school is largely due to the executive ability of Mr. J. W. Jackson, who has been superintendent from its beginning. The Y. P. S. C. E. numbers eighty and the Junior C. E. fifty-three. A live missionary society and an efficient Ladies' Aid are also connected with the church. The first Sunday Evening Club of the State was organized here in 1893. The first steps were taken Jan. 1, 1895, toward the erection of the present meeting house, to be large enough for all the departments of an institutional church. It was dedicated Jan. 26, 1896, the fifteen Congregational churches in the city being represented. The first floor contains the audience-room, which, with the galleries, seats 600 persons, the lecture-room and

ladies' parlor seating 300, all of which can be thrown together by folding doors. On the same floor is the pastor's room. The basement contains three large rooms with folding doors for the Sunday school. The kitchen and other rooms are also on this floor. The kindergarten room is used by the Y. P. S. C. E. as well as for a reading-room with a circulating library, which is highly appreciated, as it is the only one of the kind in the vicinity. The building is in the Romanesque style, faced with red pressed brick and stone trimmings. The front entrance is handsomely ornamented with carved stone and the windows are stained glass, nine being for memorials. Steam heat and electric lighting are used. The audience-room, one of the handsomest church interiors in Denver, is of pleasing proportions and tastefully decorated. The building cost \$20,000 exclusive of the site, furniture and organ. The architect, Mr. F. E. Kidder, formerly of Boston, designed the fine Congregational edifice that have been built in Colorado during the last two years. The pastor, Rev. C. H. Pettibone, has been indefatigable in his efforts for the new building. His Eastern friends contributed generously and at the dedication service a floating debt of \$1,000 was canceled.

LAFAYETTE. — A blessed work of grace has resulted in the quickening of many and over twenty conversions. Eighteen members were received Feb. 2, fourteen adults and four children being baptized. Rev. J. F. Smith is pastor, and Evangelist A. E. Arrington has rendered valuable assistance during the past few weeks.

GRAND JUNCTION. — Mr. C. N. Crittenton, the millionaire evangelist, with his Florence Crittenton Rescue Car, after his campaign in Utah held a helpful series of meetings here. The reported conversions number 175.

Utah.

SALT LAKE CITY. — The evangelist, C. N. Crittenton, left here Feb. 3 for Ogden, after a sojourn of about ten days. He accomplished an excellent work, about 300 adults, besides children, being converted. He is a man of great earnestness and singular devotion, and is kindly remembered here for his personal worth, as well as for the cause to which he is giving his life.

PACIFIC COAST.

California.

SAN FRANCISCO. — *Park.* Rev. J. B. Orr, who had a successful pastorate of two years at Benecia, has begun work here, and, though it is now overshadowed by the new Presbyterian enterprise near it, he is encouraged to look for larger things.

First. The committee of the Bay Association, appointed in response to the request of Dr. C. O. Brown to examine charges made against him in the case of Mrs. Davidson, whom he is prosecuting for blackmail, finds it inexpedient to pursue its investigation while the trial before the court is pending. The church itself, assisted at its own request by a council, is the proper ecclesiastical body to make the investigation before any action by the association. But the committee ask a suspension of judgment while the case is before the court, stating that Dr. Brown has shown himself eager to assist in the most thorough investigation and that they have continued confidence in his integrity. He has invited Professor Lloyd of Pacific Seminary to occupy the pulpit temporarily.

ALAMEDA. — The third anniversary of the Brotherhood of Andrew and Philip was recently observed and greatly enjoyed. Neighboring clergymen made addresses on The Divine Life of Men as manifested in the individual, the home, the church, the state. About 100 were present, the happiest man being the pastor, Rev. W. W. Scudder, who, during his nearly eleven years of service, has won all hearts. Alameda is a growing suburb, and the church cannot do otherwise than advance.

WATSONVILLE. — The Chinese mission, now two years old, was recently visited by Dr. Pond, superintendent of Chinese work. Baptizing ten Chinese, the largest number to whom he has ever administered this sacrament at one time, he organized them, with the teacher and helper, into the Bethany Church.

SONOMA. — The hymn-books given by the Young Men's Bible Class have on the back a printed label setting forth the importance of a thorough knowledge of the Bible and inviting young men to join in studying it at 10 A. M. every Sunday.

COTTONWOOD. — The midweek prayer meeting is attended largely by young people, most of them not yet Christians. Many of the church members live too far away to attend. A C. E. Society of thirty members has been organized.

Rev. E. S. Williams, who is well acquainted with the stations and missionaries in Armenia, is arousing much sympathy for the persecuted and raising

considerable money by stereopticon lectures. A pleasant feature is that the various churches of a community unite in the service. — Rev. Walter Frear, agent of the American Board, is putting forth strenuous efforts to raise toward the debt the \$1,000 apportioned to California. — The Turlock church has canceled its debt.

Washington.

SEATTLE. — *Plymouth.* The congregation which crowded the audience-room, Feb. 2, was with difficulty restrained from cheering at the close of an address by the pastor, Rev. W. H. G. Temple, in which he dealt vigorously with methods and measures pertaining to the revision of the city charter, on which the people are to vote at the coming election.

MCMILLIN. — A neat little meeting house was dedicated Jan. 29 at a cost of \$640. At the afternoon service Mrs. Lydia T. Bailey gave a helpful address. The sermon in the evening was by Rev. L. H. Hallock, D. D., of Tacoma. The pastor, Rev. O. L. Fowler, has worked hard for this enterprise and deserves great credit for its success.

COLFAX. — Encouraging reports were presented at the annual meeting. This church has suffered much from removals but is courageously pushing forward. The benevolences were over \$130 and the home expenses more than \$1,400. Rev. H. P. James is pastor.

RITZVILLE. — Rev. J. W. H. Lockwood is having good success in interesting the people of neighboring communities in Christian work. Rev. T. W. Waiters is helping him in special meetings.

PLEASANT PRAIRIE. — This church, which has worshipped in the Methodist edifice, now finds itself driven into the schoolhouse, as the Methodist people have decided to occupy their house alone.

YELM. — The pastor, Rev. H. E. Gregory, has held a series of special meetings which strengthened the church and extended its influence, people coming six or seven miles to attend.

KENNEWICK. — Interesting services, with good results, are being conducted by Rev. Messrs. Samuel Greene and E. J. Singer, both of the C. S. S. and P. S.

The revival in Springdale, so well started during Rev. T. W. Waiters' meetings, is continuing under the labors of the pastor, Rev. H. M. Mobbs. — Mrs. Lydia Tichenor Bailey is having large audiences at Snohomish, where she is conducting special services in which all the churches unite. — Rev. L. Adams Smith of Christopher is helping Rev. D. H. Bicknell of Kirkland in special meetings.

WEEKLY REGISTER.

Calls.

ADAMS. Clinton B., Lansford, Pa., to Park Ch., Philadelphia. Accepts.

BRIDGE. Wm. F., late of Camden, N. Y., to Fairmount, Ind.

BLOSE. W. H. (Pres.), Belmont, N. Y., to Chagrin Falls, O. Accepts, and has begun work.

BUTLER. Thos. W., Everett, Wn., to Vancouver.

CORWIN. Carl H., Kaukauna, Wis., accepts call to Fox River, Wm. H.

COUNSINS. Edgar M., recently Field Secretary of Maine Missionary Society, to supply at Gray, Me. Accepts, and has begun work.

CRANE. Henry C., Providence, R. I., accepts call to United Ch., Providence, and has begun work.

DAVENPORT. Merriam B., formerly of So. Woodbury, Vt., to Albany. Accepts, and has begun work.

GRISWOLD. Wm. A., Wakeman, O., to South Ch., Columbus. Accepts.

GRISBROOK. Edward O., Worcester, Vt., to Plainfield.

HAINES. Oliver S., W. Ferndale, Wn., to Sprague. Accepts.

HARDING. Wm. F., to remain another year with Second Ch., Terre Haute, Ind. Accepts.

HEFFNER. G. H., Drew Seminary, accepts call to Terre Haute.

HELMING. Oscar C., Indianapolis, Ind., to Atchison, Kan. Accepts.

HINCKLEY. Frank E., Second Ch., Oakland, Cal., to Woodland.

HURD. Alva A., Vancouver, Wn., to Stellacoom. Declines.

LEEE. Wilberforce, missionary to Africa, to Olivet Ch., Columbus, Ga. Accepts.

MARSH. Hammond L., Winona, Minn., to supply at Oneida, Kan., till spring. Accepts.

MARSH. Robt. L., formerly of Wichita, Kan., to Humboldt and Weaver, Ia. Accepts.

MINCHIN. Wm. J., of Bangor Seminary, Me., to St. John, N. B.

OSBURN. SAM'KEN, Frederick V., Jamesport, N. Y., to Rockville Center. Accepts.

ROSE. Sam'l. Provo, Utah, accepts call to Tiverton, R. I. He began work Jan. 1.

SMITS. Bastian, Ypsilanti, Mich., to Benton Harbor, Mich.

SURDIVAL. Wm., Wilkes Barre, Pa., to Jermyn. Accepts.

YEOMAN. J. Herbert, Atlantic, Mass., to Wareham. Accepts, and has begun work.

Ordinations and Installations.

DENISON. John H., c. Williamstown, Mass., Feb. 6 Address, Pres. Franklin Carter; other parts, Rev. Messrs. L. W. Spring, W. L. Tenney, John Bascom, D. D., and Denison B.

GRAY. H. P., West Branch, Mich., Jan. 29. Sermon, Rev. S. S. Grinnell; other parts, Rev. Messrs. G. T. Patchell and H. C. Snyder.

HASTINGS. Allen, i. Rialto and Bloomington, Cal.

LEWIS. Alexander, i. Pilgrim Ch., Worcester, Mass., Feb. 6. Sermon, Dr. S. H. Virgin; other parts, Rev. C. M. Southgate, and Drs. Archibald McCullagh, G. H. Field, and L. Conard.

LIMM. N., Mrs. Henrietta C., o. p., Fort Pierre, S. D., Jan. 28. Sermons, Rev. D. B. Nichols, D. D.; other parts, Rev. Messrs. D. R. Tomlin, W. H. Thrall, B. H. Burtt, Stephen Yellowhawk.

13 February 1896

MCINTOSH, William, *i.* First Ch., Ottawa, Can.
 PAGE, Frederick H., *i.* Trinity Ch., Lawrence, Mass.,
 Feb. 5. — Sermon, Rev. G. A. Gordon, D. D., and other
 Rev. Messrs. C. H. Oliphant, W. E. Wolcott,
 A. H. Amory, D. H. Reed, W. H. Ryder, D. D., Nehemiah Boynton, D. D.

VROOMAN, Henry C., *i.* Third Ch., St. Louis, Mo., Jan.
 30. — Sermon, Dr. Michael Burnham; other parts, Rev.
 Drs. J. H. George, G. C. Adams, and Mr. O. L. Whitlow.

Resignations.

CADWALLADER, Jno., Whittier, N. C.

DUNHAM, Warren N., Kellogg, Io.

ELLMS, Louis, Halifax, Mass.

FOON, Jesse L., Providence, Ill., to take effect April 1.

FOSTER, Jesse D., Lorin, Cal.

LEWIS, A. A., Pilgrim Ch., Omaha, Neb.

JENKYN, Ebenezer H., Bloomfield, Ct.

MILLIGAN, Jno. A., Nordhoff, Calif.

MORSS, Geo. H., Marshfield Hills, Mass., to take effect

May 13.

MORTON, W. Henry, Unlvonille and N. Madisen, O., to

take effect April 30.

PLASS, Norton, Lone St. Ch., Cincinnati, O.

PRUITT, Elmer E., Overbrook and Ridgeway, Kan.

SHEAR, A. Lincoln, Chester, N. J., to take effect April 1.

SHOEMAKER, Elmer E., Mound City, Ill.

Churches Organized.

PORTERSVILLE, Ala., Feb. 2. Nine members.

WATSONVILLE, Cal., Bethany Ch. (Chinese). Twelve

members.

Miscellaneous.

DUNHAM, Moses E., pastor of Plymouth Ch., Utica,

N. Y., is temporarily laid aside by illness, and his

pulpit is being supplied.

ROWLEY, Loveland T., for twelve years pastor in Dan-

ville, Io., is about to retire from active service on

account of advancing years. He was ordained in 1860.

WHITON, Dr. J. M., has joined the editorial staff of

The Outlook. His literary ability and experience will

be a valuable addition to that journal.

ADDITIONS TO THE CHURCHES.

Conf. Tot. Conf. Tot.

CALIFORNIA. MICHIGAN.

Los Angeles, First, — 22 Alpine and Walker, 17 17

Needles, 1 3 Grand Rapids, First, 12 12

Paso Robles, — 4 Owosso, 1 1

Sacramento, 8 12 Plattsford, 9

San Francisco, Plym-

outh, 1 9 Morrison, 5

Watsonville, Beth- any, 10 12 New Richland, 5

Watsonville, Beth- any, 10 12 New Richland, 5

ST. Paul, Bethany, — 10

CONNECTICUT. NEBRASKA.

Hartford, Fourth, — 17 Cortland, 12 15

Redding, 3 4 Crete, 12 18

ILLINOIS. Indiana, 11 13

Centralia, — 39 Irvington, 7 9

Chicago, California, Riverton, 28 28

Ave., 26 38 Taylor, 36 36

Warren Ave., 17 30

PALESTINE, NEW YORK.

Palatine, 88 88 Jamestown, First, 5 10

Galesburg, Knox St., 3 10

Kankakee, 21 22 New York City, Broad-

Lee Center, 30 31 way Tabernacle, 2 6

Ridgefield, 1 8 OHIO.

INDIANA. Elyria, 8 21

Andrews, 16 Kellingsville, 5

Cardonia, 23 23 Oberlin, Second, — 3

Dwight, 2 5 PENNSYLVANIA.

Elwood, — 3 Rochester, 5 7

Fremont, 4 4 West Spring Creek, 4 4

Indianapolis, May- flower, 2 3 SOUTH DAKOTA.

Kokomo, First, 24 28 Fort Pierre, — 5

IOWA. Pierre, — 7

ANAMOSA, — 7 VERMONT.

Aurelia, 10 10 Castleton, 3 5

Corning, 6 6 Dorset, 5

Des Moines, Pilgrim, 6 6 Hyde Park, — 4

Eikader, 1 1 Newport, 2 4

Elma, 6 7 St. Johnsbury, South, 3 3

Fayette, 75 107 WASHINGTON.

Green Island, — 8

Iowa City, 5 12 Colfax, 2 3

Matthew, 5 5 Rosalia, — 3

Mitchell, 16 16 WISCONSIN.

Nashua, — 7

Nora Springs, 5 13 Antigo, 12 13

Ottumwa, South, 41 43 Baraboo, 3 3

Rodney, 4 5 Hartford, 7 7

Traver, 82 87 Wilson's Creek, — 8

CONF. 398; Tot., 2,121.

Total since Jan. 1. Conf., 2,710; Tot., 4,693.

CHRISTIAN ENDEAVOR NOTES.

Iowa Endeavorers are earnestly supporting a petition for a law to keep young prisoners from being thrown into close association with older convicts.

A New Zealand society has as an honorary member a physician, who contributes to the relief work of the society by giving his services and medicine to those in need.

The forming of a new society of twelve members on the first Sunday of January was the way in which an Endeavorer of Clifton, Tex., began to fulfill his New Year's resolution to organize more societies this year.

A society in Launceston, Tasmania, has divided its neighborhood into twenty-five districts and appointed two persons to each district to distribute tracts and to give to the church information as to newcomers or any other matters of interest.

Partly as a result of the formation of a society a year ago in the Masonic Widows' and Orphans' Home at Louisville, Ky., there are now nearly one hundred Christians in the institution, while there were very few when the society was organized.

The postal authorities of Victoria, Australia, lately issued postal cards on which were printed

advertisements of beer and tobacco. A protest was first made at a Christian Endeavor convention, and the movement ended in the rebuke of the authorities and the withdrawal of the cards.

For use in European countries, the topics for the prayer meetings and the list of daily readings have been translated into French, German, Dutch, Danish, Hungarian, Polish, Italian and Russian, and inquiries regarding them have been made in Norway, Sweden, Spain, Austria and Greece.

An organizing committee of ten members is found useful by the Jackson County Union of Texas in starting new societies, the ten members representing different branches of a society; and when the committee goes to establish a new society it conducts a model prayer meeting to illustrate the Christian Endeavor methods.

Connecticut, which had the honor of being the home of the first local union and the first State union, has organized the first Veteran Association of Christian Endeavorers, made up of past and present State officers and presidents of Junior unions, while others may be added by vote of the members. Annual meetings are held in connection with the State convention, and at these gatherings the secretary presents information about the members selected from letters that each furnishes him at a given time.

OTHER CHRISTIAN WORK.

Rev. Henry C. Riley, late Bishop of the Valley of Mexico, has been suspended from the office of bishop by the Protestant Episcopal Church.

CHRISTIAN INFLUENCE AT CAMBRIDGE.

A large number of Harvard students attend the Sunday morning service at the First Church, Cambridge, regularly, and remain during the Bible class, conducted by Francis Gaylord Cook, Esq. In closing a series of lessons Mr. Cook has arranged to have three valuable lectures delivered by university professors. Last Sunday, in spite of the severe storm, about one hundred persons listened to a lecture of great interest on The Bible and the Reformation, by Prof. E. Emerton. Next Sunday Prof. J. H. Thayer, one of the American revisers, will speak on The Revised Version, and Feb. 23 Prof. G. L. Kittredge on The Authorized Version. Through this class Mr. Cook has done a great work for Harvard students.

At the meeting on the Day of Prayer for Colleges three Harvard students spoke of the religious life at Harvard, describing the college Y. M. C. A. and the volunteer Christian work done each week by groups of Harvard students in Boston, as well as of a recent significant religious movement called the United Societies.

The vesper services held at five o'clock on Thursday afternoons during the winter are so popular that Appleton Chapel is filled with students and their friends. The new Harvard Hymn Book is much appreciated.

This is the fiftieth year of Cambridge under its city charter, and for forty years the university has been represented on the school board by some of its professors.

HOME MISSIONARY FUND.

I have been wondering whether I should be favored this year with the presence of the dear old *Congregationalist* in my home, as I have changed my location. This change has not improved my financial circumstances but it has my opportunities for doing the Master's work. It is needless to describe the field where vice and sin are rampant, until the introduction of a religious influence. The *Congregationalist* church of which I am pastor is the only English church in the town, which numbers 1,200 people and thirteen saloons. Working in communities of this kind you can, if you have ever been a home missionary, realize the blessing of having such a paper as *The Congregationalist* coming weekly into your home, but I fear it is an impossibility to realize what an inspiration it is to the virtually exiled pastor from all intellectual inspiration.

We regret to say that the fund thus far is much smaller than last year and quite insufficient to meet the large demands upon it. We shall ourselves do all that is possible to keep up the list of names now there, but we cannot carry the burden alone. We invite further generous contributions.

Mrs. L. H. Swallow, South Ashburnham..... \$2.00
 Elijah Howe, Jr., Dedham..... 2.00
 Mrs. Horace Consens, Redlands, Cal..... 2.00
 A Friend, Chelsea..... 2.00
 Miss M. C. Sawyer, Somerville..... 2.00

What you give at the door God sends back by the window.—Charles Spurgeon.

Merit

Is what gives Hood's Sarsaparilla its great popularity, its constantly increasing sales, and enables it to accomplish its wonderful and unequalled cures. The combination, proportion and process used in preparing Hood's Sarsaparilla are unknown to other medicines, and make Hood's Sarsaparilla

Peculiar to Itself

It cures a wide range of diseases because of its power as a blood purifier. It acts directly and positively upon the blood, and the blood reaches every nook and corner of the human system. Thus all the nerves, muscles, bones and tissues come under the beneficent influence of

Hood's Sarsaparilla

The One True Blood Purifier. \$1 per bottle.

Hood's Pills cure Liver Ills; easy to take, easy to operate. 25c.

READY-MADE.



This combination of Cashier's and Book-keeper's desk is a good illustration of the many specialized productions of our Office Furniture Department. Scores of pieces that a few years ago were built only to order are now to be found ready-made in our extensive stock.

As this is one of the most popular of our new Desks we build it in four different sizes: 6 ft., 7 ft., 8 ft., and 10 ft.

The construction is of the highest order. The book closet has roll front and spring lock. The cash till (upper right hand drawer) has change cups, bill partitions, and is fitted with the best automatic, self-locking mechanism. There are adjustable partitions in all drawers. The large storage closet below the desk has wide shelves and sliding paneled doors.

We finish the top rail of this desk so that it can be fitted with glass frame or wire screen if desired. The desk is 5 feet 8 inches in height from floor to front edge of top. We offer it at a very low price.

PAINÉ FURNITURE CO.,
48 CANAL STREET, BOSTON.

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13 February 1896

The Congregationalist

273

Not a Patent
Medicine.

Insomnia

shows trouble with the brain, indicating the need of a Brain Tonic, especially one containing phosphorus.

Freigh's Tonic

A Phosphorized Cerebro-Spinalt

acts differently from opiates and bromides; gives food to the brain; tones up the nervous system to the normal pitch. Nature intended man to sleep.

Prescribed and endorsed by forty thousand physicians. Sample by mail, 25 cts.; regular bottle, \$1.00, 100 doses. Concentrated, prompt, powerful. Descriptive pamphlet, full directions, testimonials, etc., mailed to any address.

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Formula on
Every Bottle.Massachusetts
Benefit Life Association,

[FOUNDED 1878.]

Exchange Building, 53 State Street,
BOSTON.

STATEMENT OF BUSINESS FOR 1895.

Insurance in force	
Dec. 31, 1895	\$112,568,780.00
Policies written during the year	22,862
Insurance written during the year	\$24,115,750.00
Amount carried to Surplus Fund during the year	\$264,693.61
Dividends paid to Policy-holders during the year	\$424,269.14
Cash assets	\$1,165,410.98
Total Membership	51,940
Amount paid in Losses	\$1,703,958.34
Total amount paid in Losses since organization	\$11,856,494.25

The following is an extract from report of recent examination of the Association:

"The Company and the certificate holders are to be congratulated upon the correctness and clearness with which the books and accounts are kept and the careful manner in which the business is conducted."

Signed,

GEORGE S. MERRILL,
Insurance Commissioner, Massachusetts.
S. W. CARR,
Insurance Commissioner, Maine.
C. W. BROWNE,
Insurance Commissioner, Vermont.
ALBERT C. LANDERS,
Insurance Commissioner, Rhode Island.
W. H. HAHN,
Superintendent of Insurance, Ohio.

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Bondsare the same as
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Bondson a smaller
scale at
higher in-
terest.

Send a postal card, inc.
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on Municipal Bonds and descriptive list of
choices selected from the
best municipal bonds.

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Incorporated
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Bldg., Chicago, Ill.

YOUR MONEY

Is safe when invested in my Iowa Farm Mortgages.
No loss for 22 years. Address

ARTHUR S. LAKE, Shenandoah, Iowa.

THE BUSINESS OUTLOOK.

Paramount in importance in the business world during the past week has been the success attending the Government bond issue. Financiers were prepared for a two or three hundred million subscription, but not for the overwhelming subscription of over a half billion. But it has shown in vivid colors the determination of the American people to sustain the national credit and also their perfect confidence in the future prosperity of the country.

The merchant, manufacturer and capitalist feel much elated at the showing made by subscribers to the bonds and uniformly declare that the result will be a great revival in industrial activity. And, in truth, the atmosphere in financial and business circles has perceptibly cleared. This increase of confidence has reflected itself in higher prices for securities at the stock exchanges and for various staple products.

The volume of trade has not yet felt the stimulus so visible in general confidence, but authorities declare that the tendency towards improvement is plainly evident. The settlement or completion of the bond sale must naturally release the vast amount of money hoarded and withdrawn for bond subscription purposes and easier money rates will do much to stimulate business activity.

The stock market has been higher and maintains the rise from day to day in a remarkable manner, considering the heavy realizing which took place after the success of the bond issue was announced. The advance in prices has included well-nigh the entire list. Special features were the rapid advance in the stock of the American Sugar Refining Company and the serious decline in the Boston market of the stock of the Butte & Boston Mining Company.

WILL arrest at once any bleeding of the gums—
Pond's Extract Dentifrice.

A CASE OF PROGRESS.—With the growth of modern business methods it is possible to secure today many pieces of furniture which have heretofore been only available as ordered work. A short time ago if a business firm desired a cashier's bookkeeping desk it could only be had by placing an order in advance and paying the high cost necessitated by building a single desk to order. Today the business man can go to the great warerooms of Paine Furniture Company, on Canal Street, and see every type and description of bookkeepers', cashiers', shippers', messengers', clerks' and proprietors' desks, besides all varieties of desks for home uses. He may take his choice of any wood, size or style, at about half the cost of a few years ago.

Guaranty Trust Co.

of New York.

Formerly New York Guaranty and Indemnity Co.
Mutual Life Building,
65 CEDAR STREET, N. Y.

CAPITAL, - - - - - \$2,000,000
SURPLUS, - - - - - \$2,000,000

ACTS AS TRUSTEE FOR CORPORATIONS,
FIRMS AND INDIVIDUALS, AS GUARDIAN,
EXECUTOR AND ADMINISTRATOR, TAKES
ENTIRE CHARGE OF REAL AND PERSONAL
ESTATES.

INTEREST ALLOWED ON DEPOSITS *
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Charles R. Henderson, Frederick W. Vanderbilt,

William C. Whitney.

Bubbles or
Medals.

"Best sarsaparillas." When you think of it how contradictory that term is. For there can be only one best in anything—one best sarsaparilla, as there is one highest mountain, one longest river, one deepest ocean. And that best sarsaparilla is —? . . . There's the rub! You can measure mountain height and ocean depth, but how test sarsaparilla? You could if you were chemists. But then do you need to test it? The World's Fair Committee tested it,—and thoroughly. They went behind the label on the bottle. What did this sarsaparilla test result in? Every make of sarsaparilla shut out of the Fair except Ayer's. So it was that Ayer's was the only sarsaparilla admitted to the World's Fair. The committee found it the best. They had no room for anything that was not the best. And as the best, Ayer's Sarsaparilla received the medal and awards due its merits. Remember the word "best" is a bubble any breath can blow; but there are pins to prick such bubbles. Those others are blowing more "best sarsaparilla" bubbles since the World's Fair pricked the old ones. True, but Ayer's Sarsaparilla has the medal. The pin that scratches the medal proves it gold. The pin that pricks the bubble proves it wind. We point to medals, not bubbles, when we say: The best sarsaparilla is Ayer's.

**DENT'S
CORN
GUM**
Cures Corns, Warts,
Bunions, etc. So easy
to apply—it sticks fast.
Ask for Dent's; take
no other. Sold everywhere,
or by mail 10 cents. C. S. DENT
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Try Dent's Toothache Gum.

**HOOPING
COUGH
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Can be cured
by using
**ROCHE'S HERBAL
EMBROCATION**
The celebrated and effectual Eng-
lish cure, without internal medi-
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Props., London, Eng., Wholesale,
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Write to The Cudahy Pharmaceutical Co., So. Omaha,
Neb., for free copy of "Ranch Book," and enclose 4-cents
in stamp for sample of

REX BRAND EXTRACT OF BEEF,
which gives to soups, stews, etc., extra

Flavor

Religious Notices.

Religious and ecclesiastical notices, addresses of ministers,
etc., published under this heading at ten cents a line.

GORDON MISSIONARY TRAINING SCHOOL, Clarendon
Street Baptist Church, Boston, opens Oct. 2. Evening
classes Oct. 10.

THE AMERICAN SUNDAY SCHOOL UNION has been
at work seventy-one years for the retired rural districts.
Its union methods specially commend it to communities
of sparse populations divided in religious sentiments.
Its missionaries visit families, distribute religious liter-
ature, hold evangelistic meetings and organize Sunday
Schools. Practical evangelistic work and the results
therefrom are the chief object of the Union. 1,000,000 children are
now in its Sunday Schools. Will you help to save them?
Send to Rev. Addison P. Foster, D. D., New England
Secretary, 1 Beacon St., Room 46, Boston.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 76 Wall
St., New York. Incorporated April, 1832. Object: to
improve the moral and social condition of seamen. Sus-
tains chaplains and missionaries; promotes temperance
homes and boarding houses in leading seaports at
home and abroad; provides libraries for outgoing ves-
sels; publishes the *Sailor's Magazine*, *Seamen's Friend*
and *Seaman's Friend*.

Contributions to sustain its work are solicited, and
remittances of same are requested to be made direct to
the main office of the Society at New York.

CHARLES H. TRASK, President.
REV. W. C. STITT, Secretary.
W. C. STURGES, Treasurer.

GENERAL HOWARD ROLL OF HONOR.

TO PAY THE HOME MISSIONARY SOCIETY DEBT IN SHARES OF \$100.

Two Connecticut Sisters.
 A Friend, Windsor Locks, Ct.
 Cong. Church, Melbourne, Fla.
 Cong. Church and Sunday School, Williamsburg, Mass.
 Deacon L. W. Hubbard, Lyndon, Vt.
 Mrs. H. O. Harris, South Church, Springfield, Mass.
 First Cong. Church, Danvers, Ct.
 First Cong. Church, S. Ivoryton, Ct.
 West Cong. Church, Manchester, N. H.
 Franklin St. Church, Manchester, N. H.
 Ladies' Union Meeting, Manchester, N. H.
 Hanover St. Church, Manchester, N. H., five shares.
 First Cong. Church, Buffalo, N. Y.
 Y. P. S. C. E. First Cong. Church, Spencer, Mass.
 Mrs. H. H. H. First Cong. Church, W. Springfield, Mass.
 South Florida Conference of Cong. churches.
 Ladies' Aid Society, First Cong. Church, Oberlin, O.
 Northern and Central California, six shares.
 Sarah Conzelman, Bristol, Ct.
 Elmwood Temple Church, Providence, R. I.
 Highland Church, Providence, R. I.
 A Friend, Home Mission, Berkley, Mass.
 E. L. Freeman, Providence, R. I.
 Marian A. Kendall, Cambridge, Mass.
 Sunday School of First Cong. Church, Hinsdale, Mass.
 In Memory of Mrs. Sally Marsh Hill, East Douglass,
 Mass.
 Elijah Howe Jr., Dedham, Mass.
 Mrs. C. C. Burr, Auburndale, Mass.
 Miss C. C. Burr, Auburndale, Mass.
 North Church Industrial Society, Haverhill, Mass.
 Mrs. H. R. Gould, Jamaica Plain, Mass.
 Plymouth Church, Framingham, Mass.
 Young Ladies Society, Pilgrim church, Cambridgeport,
 Mass.
 Mrs. John H. Washburn, New York city.
 Sunday School Class of E. C. Hungerford, Chester, Ct.
 Third Cong. Church, Chelmsford, Mass.
 Second Cong. Church, Greenfield, Mass.
 Ladies' Western Missionary Society, First Church,
 Winchester, Mass.
 Ladies' Home Missionary Society, First Church, Braintree, Mass.
 Wm. S. Carter, Lebanon, N. H.
 Jonathan G. Parkhurst, Beneficent Church, Providence,
 R. I.
 North Cong. Church, New Bedford, Mass.
 Trinitarian Cong. Church, New Bedford, Mass.
 Ladies' Union Meeting, New Bedford, Mass.
 Seabury N. Haley, Brooklyn, N. Y.
 Sunday School of First Cong. Church, Bridgeport, Ct.
 Woman's S. of First Church, East Orange, N. J.
 The Miss. Sisters, New Bedford, Mass.
 Members of Cong. Church, Plainfield, N. J.
 Y. P. S. C. E. Cong. Church, Brighton, Mass.
 In Memory of My Mother, a Friend of Missions, Hopkinton, Mass.
 First Cong. Church, Adams, Mass.
 Young Ladies and Children, North Adams, Mass., per
 W. H. M. A. Auxiliary.
 Previously reported, 572; added above, 62; total pledges,
 634.

Do not take any substitute when you ask for the one true blood purifier, Hood's Sarsaparilla. Insist upon Hood's and only Hood's.

An unusual opportunity is afforded any society that is thinking of building or reseating a church about 40 x 70. The Newton Methodist Episcopal Church has fifty-six pews, chestnut, black walnut trimmed, thirteen Gothic arch top stained glass windows, organ, interior (chestnut) finish, which they will sell at a great bargain for immediate removal. Address A. S. Weed, publisher *Zion's Herald*, Boston.

RHEUMATISM HAS VANISHED.—"I was greatly troubled with dyspepsia, rheumatism, insomnia and various other affections consequent of a run-down condition of the system. I tried various remedies, but nothing seemed to help me. I saw Hood's Sarsaparilla advertised in the papers and took it. It gave me refreshing sleep and I very soon began feeling better in every way. It has given me a good appetite, purified my blood, cleared my complexion, and my rheumatism is a thing of the past. I would not be without Hood's Sarsaparilla. I have recommended it to my friends and many of them have taken it by my advice." Mrs. D. A. Kimball, 25 Madison Street, Somerville, Mass.

WHO IS YOUR ORGANIST?

May we ask you to send us the name and address of the organist or choirmaster in your church? By sending this information on a postal you would greatly oblige

THE CONGREGATIONALIST,
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\$140 buys New PIANO, ORGANS, \$49.
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 Cathedral Tubular Bells,
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 CARPETS AND UPHOLSTERY,
 PRICES. 658 WASHINGTON ST.
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CLUBBING RATES.

For the convenience of our subscribers we have made arrangements with the publishers of some leading periodicals by which we can furnish them, in connection with *The Congregationalist*, at a reduced rate. The postage is prepaid in all cases. Subscribers may order as many of the publications named as they choose, at the prices annexed.

The Century Magazine.	\$3.60
Harper's Magazine.	3.25
Atlantic Monthly.	3.25
Scribner's Magazine.	2.60
Harper's Weekly.	3.25
" " ".	3.25
Round Table.	1.60
St. Nicholas.	2.60
American Kitchen Magazine.	.75

Let all who send to us for the above periodicals take notice that, after receiving the first number, they must write to the publication itself, and not to us, in case of any irregularity, or if they wish to have the direction changed to any other post office. The money which is sent to us for these periodicals we forward promptly to the various offices, and our responsibility in the matter then ceases.

SUFFERERS from coughs, sore throat, etc., should be constantly supplied with "Brown's Bronchial Troches."

It Pays

us to place our new and handsomely printed brochure in your hands. It is illustrated with Factory views and describes in a very interesting manner the process of manufacture of our

"Sterling Silver Inlaid" SPOONS AND FORKS.

Different from and superior to all others.

Guaranteed
 25 years.



Patented.
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E. STERLING INLAID CO.

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self-satisfaction. There can be no better soap than

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 TRADE MARK.

in quality, in purity or efficiency. It's the best soap the best soapmakers know how to make. The price is but 5 cents. Don't decide that it's too cheap to be good—try it! You've often paid double the price for poorer soap.

THE N. K. FAIRBANK COMPANY, Chicago, New York, St. Louis.



BAILEY'S

Compound light-spreading Sil-
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REFLECTORS

A wonderful invention for

lighting Halls, Churches,

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BAILEY REFLECTOR CO.

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Church Cushions

Correspondence Solicited.

Ostermoor & Co., 116 Elizabeth St., New York, N. Y.

Established 1857.

The Great LIGHT

FRINK'S PATENT for electric, gas or oil, give the most powerful, safest, reflectors cheapest and best light known for churches, halls and public buildings. Send me your book of light and estimate free. Don't be deceived by cheap imitations.

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Largest Manufacturers of

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Send 2c. stamp for new 100-page

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 Manufacture bells of every description, single or chimes
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THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS CHIMES PEALS

FURNEST BELL METAL, (COPPER AND TIN.)

Send for Price and Catalogue.

McSHANE BELL FOUNDRY, BALTIMORE, MD.

WOMAN'S BOARD PRAYER MEETING.

CONGREGATIONAL HOUSE, BOSTON, FEB. 7.

The name Scudder, so long associated with mission work in India and Japan, sounded eminently appropriate when the leader was introduced as Mrs. Doremus Scudder, recently of Japan and now of Woburn. Her Scripture selection was 2 Cor. 12: 1-10, where Paul glories in his experiences of infirmities, reproaches, necessities, persecutions and distresses for Christ's sake—an experience in which some modern saints have occasion to sympathize, as Dr. Barnum of Harpoot, who is "ready" for whatever comes; Mrs. Montgomery of Adana, who counts it the joy and crown of her whole life that she is permitted to be in her chosen work in this time of trial; Dr. Sheffield of Tungcho, who in the midst of terrible physical suffering has had wonderful visions of the grace of God.

Mrs. Thompson referred to Dr. Hamlin's anxiety for his daughter, Mrs. Lee, and her family in Marash, and to their experience at the time of the massacre when death seemed to stare them in the face. Mr. and Mrs. Lee and their two children committed themselves to God, even the two children taking it calmly—and why? Because, as their dear grandfather says, "Their angels do always behold the face of my father which is in heaven."

Mrs. Scudder introduced Miss Adelaide Doughaday, a fellow-worker in Japan, who spoke of the continued need of outside Christian help in that country where so small a proportion are Christians, even though rapid strides have been made in civilization. She gave a brief account of her work in Tottori with Mr. and Mrs. Rowland, relating an incident of a priest's announcing at one time that they would celebrate the funeral of Christianity. He talked four evenings, and then a lawyer, not a Christian, came in and interrupted him with wise questioning. The meeting was broken up in great confusion, and the cause which was to be hindered was promoted.

Miss Ellen M. Stone noted points of similarity in missionary work in different countries and gave encouraging words from Bulgaria. A good example of a prayer meeting was one held during the Week of Prayer, where the women prayed all around, then the children present took it up and all prayed, and then the women prayed all around again. The Bible women are giving most efficient service, and the Samokov school for girls is a great power among the people. "But what shall we do with this tremendous cut?"

Mrs. Codwise repeated the beautiful little poem, *My Lady*, and missionary interests in Christian Endeavor Societies were especially mentioned. As usual the hour seemed all too short for the words which were waiting to be spoken, letters to be read and prayers to be offered, while the crowded rooms represented interested workers from near and far.

A penny
—or two

all extra profit.

That's the merchant's reason who urges an inferior binding for a costly skirt. It's not (*nothing*) as good as

S.H. & M. TRADE

Bias Velveteen Skirt Binding.

Look for S. H. & M. on the label and take no other.

If your dealer will not supply you we will.

Send for samples, showing labels and materials, to the S. H. & M. Co., P. O. Box 699, New York City.

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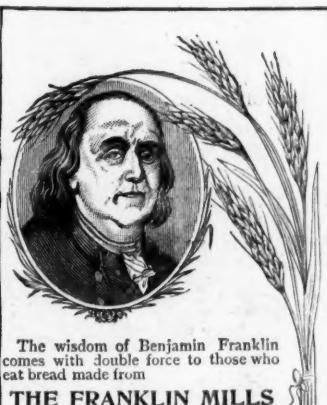
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Don't confound this Flour with any other—it is an original product—made by a new process specially designed by us—it is the only Flour in the world containing all the food elements found in wheat.

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Subscribers' Wants.

Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion.

Wanted, position as matron or managing house-keeper by an educated young woman of several years' experience. Address "M. E. G.," care of *Congregationalist*.

Housekeeper. An educated woman of experience and good executive ability desired a position as house-keeper or mother's assistant, accustomed to children, would care for invalid, a good sewer. Address "M.," care of *Congregationalist*.

Wanted, by an agent of experience, an agency that has merit in it. Would prefer New England. Best of reference given. Address, Agent, Lock Box 57, Danielson, Ct.

For Sale. A sweet-toned Mason & Hamlin Cabinet Organ, Black Walnut Case, Roll Top Cover, little used, in good order. Reasonable price. Address G. A., care of *Congregationalist*.

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LOYALTY TO OUR CHURCH.

Christian Endeavorers of different denominations are invited at their prayer meetings next week to answer the following questions. We suggest some answers which might be given by Congregationalists:

1. Who founded our denomination? Jesus Christ and the Apostles. The primitive churches were Congregational in their organization and government. Congregationalism finds some of its principles first set forth in modern times in the writings of Robert Browne, more fully proclaimed and illustrated by John Robinson and his Pilgrim associates.

2. What are its fundamental principles?

(a) The acceptance of the Scriptures of the Old and New Testaments inspired by the Holy Spirit, as containing all things necessary to salvation, and as being the rule and ultimate standard of Christian faith.

(b) Discipleship of Jesus Christ, the divine Lord and Saviour and the teacher of the world.

(c) The Church of Christ, which is his body, whose great mission it is to preach his gospel to the world.

(d) Liberty of conscience in the interpretation of the Scriptures and in the administration of the church.

The peculiar principles of Congregationalism are the autonomy of the local church and the fellowship of believers on a basis of entire equality. Its motto is, "One is your Master and all you are brethren."

3. Who have given up their lives for its faith? The three latest martyrs for Congregationalism were John Greenwood, Henry Barrowe and John Penry, who were hanged in London in 1593.

4. What is one of the most striking scenes in its history? The landing of the Pilgrims at Plymouth, 1620.

5. What great books have been written by men of our denomination? The early literature of New England was mainly produced by Congregationalists. Among its illustrious authors in America are John Cotton, Thomas Hooker, Cotton Mather, Jonathan Edwards; in later years, Leonard Bacon, Horace Bushnell, Henry Ward Beecher; among living writers, George P. Fisher, Harriet Beecher Stowe, Elizabeth Stuart Phelps.

6. What is the greatest hymn written by one of our denomination? Choose from the hymns of Watts and Doddridge, Dr. Dwight's "I Love Thy Kingdom, Lord," Dr. Palmer's "My Faith Looks Up to Thee," and Dr. Gladden's "O Master, Let Me Walk With Thee," are great and precious hymns.

7. What are the greatest missionary triumphs of our denomination? The Sandwich Islands, India, Turkey and Japan suggest thrilling records of the triumphs of missions of the American Board.

8. What is the greatest need of our denomination today? The gift of the Holy Spirit, raising up consecrated leaders and moving all the members to more devoted labors and more generous gifts. The greatest immediate need is the payment of the debts of our benevolent societies.

9. What can our Christian Endeavor Society do to become more familiar with the workings of our denomination? Form clubs to study Congregational history. In some places such organizations have taken the appropriate name of Scrooby Clubs. Read Congregationalists in America and the Story of the Pilgrims. Take *The Congregationalist* and keep in touch with the work and growth of the denomination. Study and aid the work of our missionary societies.

10. What are some of the chief excellences of our denomination? The necessary self-development of the individual; the fellowship of our churches, together with local self-sufficiency in government; our willingness to recognize and fellowship all Christian churches; love for education and missionary zeal.

11. Why is loyalty to our denomination a condition of loyalty to all God's church? Because our first responsibility is to maintain the prosperity of that branch of God's church into which he has led us, and with which we have entered into covenant.

PETER HENDERSON & CO'S

NEW FREE DELIVERY SYSTEM
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SEEDS

AT CATALOGUE PRICES,

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TO ANY POST OFFICE IN THE UNITED STATES.

Our New Manual of "Everything for the Garden" is the grandest ever issued. It not only points the way to successful gardening, but is, as well, a careful gleanings of the world's newest and best in Seeds, Plants and Bulbs. Its 160 pages, size 9 x 11 inches, are embellished with over 500 engravings, and contain, besides, 6 beautiful colored plates of Novelties in Seeds and Plants.

NOW THEN, to trace our advertising, we make the following unusually liberal offer: To every one who will state where this advertisement was seen, and who encloses us 20 cents (in stamps), we will mail the Manual, and also send, free of charge, our famous 50c. "Pioneer Collection of Seeds," containing one packet each of New Mammoth Mignonette, New Bonfire Pansy, New "Blue Ribbon" Sweet Peas, Succession Cabbage, Prizetaker Onion, and "Table Queen" Tomato, in a blue envelope which, when emptied and returned, will be accepted as a 25c. cash payment on any order of goods selected from Manual to the amount of \$1 and upward.

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Headquarters
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Mixed Varieties, per pound 40 cents.
Half pound 25 cents.
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THE ONLY
NEW DOUBLE SWEET PEA, Bride of Niagara,

True to name. Price—Packet 25 cents, half packet 15 cents.

The Wonderful CRIMSON RAMBLER ROSE, only 15 cents.

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The Pioneer Seed Catalogue. Fuchsias, Roses, Blackberry, The Pearl

Lithographs of Double Sweet Pea, Roses, Fuchsias, Goosberry, Potatoes, Earliest Tomato

Blackberries, Raspberries, New Leader Tomato, Vegetables. Filled with good things, old and new.

Full list of Flowers, Vegetables, small Fruits, etc., with description and prices. Mailed on receipt of 10c., which may be deducted from first order—really free,—or free with an order for any of the above.

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JAMES VICK'S SONS RARE SWEET PEAS FREE!

Our BEAUTIFUL BOUQUET COLLECTION, comprising over 30 varieties of Eckford's, New Giant, Gill Edge Strain. The finest collection ever brought together by any seedsman. Every color, combination and shade are represented, from darkest crimson to snowy white, with flowers double the size of ordinary sweet peas. The very cream of the newest and rarest sweet peas, the fashionable and popular flower of the day. This magnificent collection contains over one ounce of seed (enough for a hedge 100 feet long). If you desire to have this direct from the grower, send us a copy of our charming new "Illustrated Catalogue" for 1896, and 20c. Postage. Our catalogue contains many new things that cannot be obtained elsewhere. If you send silver for the above, we include absolutely Free, a regular 20 cent packet of our world famous "ROYAL PRIZE PEAS," salted, good judges say surpass anything in endless variety. We make this offer to get you to try our seeds, as we know after a trial you will use no others. The offer is good for 30 days only. The above seeds are exactly the same as we advertise in our catalogue for 45 cents, and thousands of packets have been sold at that price.

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O. M. RICHARDSON & CO.,

Florists and Seedsmen,

CANTON, MAINE.

There is Economy

In wearing the SHAWKNIT HALF-HOSE,
for they are the MOST DURABLE as well as the best-fitting.

Testimonials to the effect that they are the best, and

CHEAPEST IN THE END

are received every day from all classes of wearers.

None genuine unless stamped *Shawknit* on the toe.

SHAW STOCKING CO., LOWELL, MASS.

SEND FOR DESCRIPTIVE PRICE-LIST.

DR. GRENFELL IN BOSTON.

Dr. Jacob Chamberlain, the veteran missionary from India, offered prayer at the Ministers' Meeting, Monday, and Rev. E. H. Byington, D. D., read a paper on The Social and Family Life of the Pilgrims and Puritans.

Dr. Wilfred T. Grenfell of the Mission to Deep Sea Fishermen, having spent the Sabbath in the vicinity of Boston, was called out for a few words about his unique work. Dr. Grenfell is a young Englishman of interesting history—an Oxford student and athlete, a London surgeon who was converted under the influence of Dwight L. Moody in that city and consecrated his life to caring for the physical and spiritual wants of sailors. For several years he worked in the North Sea, at first with one mission vessel, afterward with several—every one having inscribed on its starboard and port bows the legends: *Preach the Gospel and Heal the Sick*. The grog-ships, which had been the terrible foes of the deep sea sailors, have at last, by international compact, been driven from the high seas, the gunboats of any of the nations having authority to seize any such floating saloon.

For four years Dr. Grenfell has spent his summers cruising along the wild coast of Labrador, carrying on the same double work among the fishermen of ship and shore, healing those that have need of healing and holding simple, religious services in whatever harbor his mission steamer was anchored. The doctor alluded pleasantly to the fact that of all the 1,900 cases of medical or surgical treatment the past season that of Pominuk, the Eskimo "Corner" boy from the World's Fair, seemed to be the best known in the United States! It is expected that Dr. Grenfell will speak at Dr. McKenzie's church in Cambridge next Sunday evening.

ADDITIONAL RETURNS FROM THE DAY OF PRAYER FOR COLLEGES.

At Colorado the early morning prayer meeting, conducted by President Slocum and attended by about fifty, was marked by a spirit of deep earnestness and was participated in by at least two-thirds of those present. Half-hour meetings under the auspices of the Y. M. and Y. W. C. A.'s followed, and were in turn followed by the service in the chapel, where a straightforward and helpful address was given by Rev. Allan Tanner of Pueblo, whose father was so long president of Illinois College. A union meeting of the Christian Associations in the evening was led by the presidents of the organizations.

At Wyoming Collegiate Institute regular classes and exercises were dispensed with, and the day was devoted to the one purpose for which it is designed. In the morning and afternoon addresses were given to the students and numerous citizens who were present on significant topics and gave encouragement for the future. The interest steadily increasing brought out a large congregation in the evening to the students' meeting, in which pastors, instructors, students, citizens and others participated. It was a good day, which augured well for the student body.

It was a good day in Weeping Water Academy. The services were held with impressive and able discourses, the interest was deep and the Spirit present. It was good to listen to the testimony of the students, all but five of whom have a hope in Christ.

Fargo College observed the day with special services of great interest. Invited guests were present to give addresses, and meetings were held morning, afternoon and evening and were well attended. The earnest words spoken left an impression not to be forgotten. There are indications that Fargo is to be an important educational center for the future and that the people of the Red River Valley and North Dakota are determined to give their children the best educational advantages. The college, with its 100 students now in attendance, never had better prospects.

As usual the day was observed with great profit in Ripon College, Wisconsin. Some of the teachers, whose memory goes back to the beginning, might have been somewhat disappointed because the scenes of some former times were not repeated. There was not a large number of conversions, but most of the students are already professing Christians. The entire body in attendance rose to their feet in testimony to this fact. The reverent stillness of the meetings, the eagerness with which the words of the speakers were received and the deep heartiness of the prayers and testimonies were sufficient evidence that the impression made was deep and lasting. Ripon does not forget its mission as a Christian college.

"CONGRESS IN SESSION."—A visit to Washington at this season is full of interest. The numerous important matters before the House and Senate insure a memorable session of Congress. Royal Blue Line personally conducted excursions to Washington leave Boston Feb. 19, April 3 and 15 and May 6. Twenty-three dollars covers transportation, hotel accommodations and every expense. For illustrated itinerary address A. J. Simmons, N. E. A., 211 Washington Street, Boston.



Make sure of the "1847" if you wish the genuine original Rogers Silverware.

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Distasteful



to every woman—wash day and house cleaning time with their grim attendants; "aching back," "low spirits," "tired to death," "worn out," "out of sorts." Why don't you get rid of these things? Use Pearline. There are directions on each package that will show you the latest, safest, quickest, and best ways of washing.

The wonderful success of Pearline (used and talked of by millions of women) —that alone ought to move you to try it.

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Millions NOW USE Pearline



Should remember to use only two-thirds as much Cottolene as they formerly used of lard or butter. With two-thirds the quantity they will get better results at less cost than it is possible to get with lard or butter. When Cottolene is used for frying articles that are to be immersed, a bit of bread should be dropped into it to ascertain if it is at the right heat. When the bread browns in half a minute the Cottolene is ready. Never let Cottolene get hot enough to smoke.

THIS IS IMPORTANT: The frying pan should be cold when the Cottolene is put in. Cottolene heats to the cooking point sooner than lard. It never sputters when hot.

The Cottolene trade-marks are "Cottolene" and a steer's head in cotton-plant wreath.

THE N. K. FAIRBANK COMPANY, CHICAGO, 224 State Street, BOSTON, PORTLAND, ME.



IN A WORLD WHERE
"CLEANLINESS IS NEXT
TO GODLINESS," NO
PRAISE IS TOO GREAT for

ONLY RUN DOWN.

Many People Complain of Being Out of Order.

By No Means Sick, But They Don't Feel Just Right.

Are Weak, Nervous, Tire Easily and Work is an Effort.

There are numberless people who do not call themselves sick, and yet who feel weak, nervous, languid or tired; they have lost their vim, power of endurance and ambition to work. They feel miserable, not because they are actually sick, but because they are not well.

People complain that they are weak, nervous, tired and exhausted; that they have a poor or variable appetite, no strength, no nerve; they become irritable, cross, blue and discouraged. In some cases there are pains and aches in various parts of the body, and there is often indigestion, dyspepsia, belching of wind, dull, cloudy head and general dispirited feeling. Sleepless, restless, wakeful nights follow. The brain tires easily and there may be a tendency to drowsiness during the day. Neglect of these symptoms results in excessive nervous prostration or paralysis, with numbness, trembling, cold feet and legs, prickling sensation and weakness and weariness of the limbs.



MISS BERTHA A. ELMER.

Look to the symptoms in time, nervous sufferers, to avert the dread results. Do as did Miss Bertha A. Elmer of Etna, N. H., who says:—

"About two years ago last fall I was obliged to leave off work on account of ill health. The doctor told me I had over-worked. I suffered from severe headaches and grew so poor and pale that people told me if my eyes were closed they would believe me dead.

"My nerves seemed all unstrung. I suffered in this way all winter and there was nothing that seemed to help me. At last my mother persuaded me to try Dr. Greene's Nervura blood and nerve remedy. I took one bottle and that helped me, and I decided to try another. I took three bottles in all, after which I was as well or even better than I had been before.

"Please publish this testimonial if it would be likely to help others, for I feel sure Dr. Greene's Nervura blood and nerve remedy saved my life."

Remember that this marvelous medicine, Dr. Greene's Nervura blood and nerve remedy, will make you strong and well; that it is the discovery of the successful specialist in nervous and chronic diseases, Dr. Greene of 34 Temple Place, Boston, Mass., who can always be consulted without charge, personally or by letter, in regard to the action of the medicine. Try it; you will not regret it.

BIOGRAPHICAL.

REV. LUTHER H. PLATT.

Mr. Platt was born near Mendon, Ill., but most of his life was spent in Kansas, where he filled several pastorate and was especially useful in developing home missionary interests. His father's farm was a station on the Underground Railway and the thrilling experiences connected with efforts to help the fugitive slaves awakened a fearlessness in reform which characterized his whole life. He served in the Civil War and in 1869 began work at Eureka, Kan., under the C. H. M. S. and labored efficiently for many years. He died at Alton, Kan., Jan. 18, at the age of 60. He leaves a wife and two sons, one of whom, Rev. Dwight H. Platt, is a pastor at large under the C. H. M. S. in Kansas and the other is a student in Washburn College.

MONS. H. ALFRED ANDRE,

Who died suddenly Jan. 23, was a Chevalier of the Legion of Honor, a regent of the Bank of France and one of the ablest financiers of Paris. Having been brought up by a noble Christian mother whom he deeply loved, and having been converted early in life, he gave much of his time and largely of his means to religious and philanthropic work. He was the recognized leader in all the Protestant movements in France, was president of the great missionary society of the Protestant State Church and was connected directly or indirectly with every Protestant agency in the republic. It was said that he gave annually to 500 religious and benevolent societies. His elegant home on Rue Boëtie was a resort of pastors, missionaries and their families, and was the center of Christian fellowship and good will. He had a beautiful summer home in the mountains of Switzerland, and during the summer it was his custom to gather the peasants of the neighborhood and hold religious services with them. He was president of the national committee of the Y. M. C. Associations of France and a leader in the Paris Y. M. C. A., to which he gave \$70,000 toward the erection of their present elegant building. He was deputized by the president of the French republic to confer upon Mr. James Stokes of New York the decoration as a knight of the Legion of Honor, in recognition of his gift of \$100,000 to this same building. But for the generosity of Mr. André and Mr. Stokes this building would not have been possible. Mr. André was so prominent as a leader in all Protestant movements that it is difficult to see how many of them will be able to carry on their work without his supervision and generous assistance. He was a thoroughly spiritually-minded, earnest, Christian man and a genial, cultured gentleman.

For Nervous Headache Use Horsford's Acid Phosphate.

Dr. F. A. ROBERTS, Waterville, Me., says: "Have found it of great benefit in nervous diseases—nervous headache, nervous dyspepsia, neuralgia, and think it is giving great satisfaction when it is thoroughly tried."

Deaths.

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

CARTER—In Warren, Ct., Jan. 30, Benjamin E. Carter, aged 65 yrs.

EMERSON—In Ashmont, Dorchester, Mass., Feb. 7, Rev. Alfred Emerson, aged 83 yrs.

FOSTER—In Boston, Jan. 30, at the residence of his son-in-law, Rev. Dr. S. E. Herrick, John F. Foster of Quogue, Long Island, aged 88 yrs., 6 mos.

HACKETT—In Lowell, Mass., Jan. 21, Benjamin N. Hackett, formerly of Brewer, Me., aged 73 yrs., 2 mos.

HAMES—In Chelsea, Feb. 4, of apoplexy, Mrs. Lavinia Hames, aged 80 yrs., 5 mos. Interment at Forestdale Cemetery, Malden.

PARSONS—In Derry, N. H., Feb. 3, after a lingering illness, Rev. Benjamin F. Parsons, aged 75 yrs., 7 mos.

PEABODY—In Longmeadow, Feb. 9, Rev. Charles Peabody, a retired minister, aged 85 yrs.

CHARLES B. RUGGLES.

This Christian brother died in Cincinnati, O., Jan. 31, aged 62 years. He was born in Boylston, Mass., graduated from Williston Seminary and Amherst College.

He spent two years in Bangor Theological Seminary, went to Springfield in 1865, where he was principal of the school. He entered the office of the great book concern, first of Scribner's, afterwards of Appleton's.

For several years past he was manager of a teachers' agency. His life in Ohio was spent in Springfield, Cleveland and Cincinnati, in which places he was prominently identified with Congregational churches,

filling the office of Sunday school superintendent for a number of years and being a deacon nearly all of his life in Ohio. Mrs. Ruggles survives him.

DEACON S. C. WELD.

The Congregationalist, with South Hadley Falls feels keenly the loss of Deacon S. C. Weld. His death occurred Jan. 30. For many years he had been closely identified with all phases of the church's life, and in addition to his position as senior deacon he was for nearly thirty years the efficient clerk and treasurer, and for more than twenty-five years had served as superintendent of the Sunday school. He was in hearty sympathy with the work of the Christian Endeavor Society and every movement having to do with the building up of Christ's kingdom found in him a loyal supporter. Resolutions in recognition of his devotion have been adopted by the church and the several societies connected with it.

a runaway train

Sometimes, through accident or neglect, the control over a train is lost and it speeds down the grade at a terrific rate. It is so easy to go down hill; but the journey back is slow and hard. Have you been climbing up in strength, accumulating force, ready for the new work of spring? Or have you been going the other way, losing ground?

Scott's Emulsion. of Cod-liver Oil, with the hypophosphites, checks the downward course. It causes a halt; then turns your face about, toward the top of the hill. You cannot do anything without good blood: Scott's Emulsion makes it. Your tissues must have the right kind of food: Scott's Emulsion furnishes it. Your nervous system needs a tonic: Scott's Emulsion supplies it. You need a better appetite: Scott's Emulsion gives it. You have hard work ahead: Scott's Emulsion prepares you for it. Take no substitute.

just as good is never as good as
Scott's Emulsion.

BETTON'S PILE SALVE

A Positive, Perfect, Permanent Cure.

Success for over 50 years tells the story of Betton's Pile Salve, backed up by thousands of testimonies from prominent people. Instant relief on first application—cure in from one to nine days. At all druggists, or mailed on receipt of Price, 50c. per Box.

Winkelmann & Brown Drug Co., Proprs.,
BALTIMORE, MD.

THE GENUINE DR. BLAUD'S IRON PILLS

have been prescribed with great success for more than 50 years by the leading physicians of Europe, in the treatment of female patients. Specially recommended for

**Poorness of the Blood and
Constitutional Weakness.**

Imported by E. Fongera & Co., N. Y.

To avoid imitations BLAUD is stamped on each pill.

STRANGE BUT TRUE.

A Clergyman's Narrative.

As there are many letters to write to inquiring friends in regard to my welfare, I will take this way to write to all at once. As many of you well know, my health has been rapidly failing for three years or more past. I have been growing weaker and weighing less, until from one hundred and forty-five pounds I have got down to one hundred seventeen and one half pounds. My trouble is the dreadful lung disease. The best medical service in Fairhaven and New Bedford has given me up. They cannot reach my complaint, as I knew full well myself. The terrible disease fastened itself upon me afresh some nine weeks ago, prostrating me on a bed of sickness, and I felt that my days were numbered. With wife and the little ones we talked it over amid our prayers and tears; and unless God's hand should intervene, we must part. We were ready, and could say, Thy will, O Lord, be done. I rallied, however, from that, and with much trembling got to my pulpit again, but only to take cold, and then the terrible relapse. My suffering was intense, and I longed to go to sleep and awake in the glorious kingdom. I was so weak that my wife had to wash my hands and face, and bring me what little nourishment I took. I can never forget the kindness of my dear people, nor repay them, only the Lord can and will do that. They so kindly come in every day to see me and bring me something to tempt my poor appetite.

While in this condition, through prayer, I was divinely directed myself to a physician in the city of New York, whom I had never heard of before. I stated to him my case, and he wrote me back that he would give me relief and finally a permanent cure. I got the medicine at once, although at quite a cost for a poor Advent minister, and although I have been taking it only a few days I am now much better, and can walk up and down stairs with ease. His method is entirely new. He puts the medicine directly into the lungs, thus checking the disease at once. Please remember me in prayer, that I may grow stronger in body and spirit, and soon be able to proclaim the unsearchable riches of Christ. Your brother in Him,

O. L. WATERS, Pastor,
Fairhaven, Mass.

Rev. Mr. Waters reports his further progress as follows, January 13: "Am still improving. Last night I slept without waking, which I have not done before for many months. I am in all respects a different man."

January 22: "I attended services in my church last Sunday, which is the first time since December 1. Can now walk out pleasant days. My lungs feel as though they had been washed out and the diseased tubes cleaned off."

This testimony is quite voluntary on the clergyman's part, being neither asked nor sought for.

NOTE.—The physician referred to by the pastor is Dr. Robert Hunter, 117 West 45th Street, New York, from whom all particulars of the treatment can be obtained.

IT WILL SERVE THE INTERESTS OF ALL CONCERNED IF, IN CORRESPONDENCE SUGGESTED BY ANNOUNCEMENTS IN OUR ADVERTISING COLUMNS, MENTION IS MADE OF THE FACT THAT THE ADVERTISEMENT WAS SEEN IN THE CONGREGATIONALIST.

EDUCATION.

— Columbia University, N. Y., hereafter, not Columbia College.

— The trustees of Ahtanum Academy, Washington, have at last secured the \$2,500 on which aid from the Education Society is conditioned. This will strengthen the school and greatly relieve those who have been carrying its financial burdens.

— Meetings have been held at Wilton German-English College, Iowa, since the Day of Prayer for Colleges, with satisfactory results among the German students. All but two of them are praying and all but eight or nine feel that they are converted. The work never looked more encouraging.

— The fire at Reedfield College, Jan. 26, is supposed to have been caused by coals dropping from an open stove. The library and most of the valuables were saved. Many of the students, however, lost their clothing and belongings. The work of the college was hindered very little, however, as the meeting house, vacant store buildings and one room in the public school building were at once offered for recitation rooms. The upper rooms of a commodious business block have been fitted up for lodging rooms for the students. A large and enthusiastic citizens' meeting was held on Tuesday, when help was furnished the students who had met with losses, and several hundred dollars were subscribed toward the creation of another building. Friends also from different parts of the State sent in clothing and bedding. Though this is a great blow to the college the work will by no means stop. It is the great desire of the college to rebuild free from debt. On the Day of Prayer for Colleges Pres. H. K. Warren of Yankton gave the address.

SUNDAY SCHOOL NOTES.

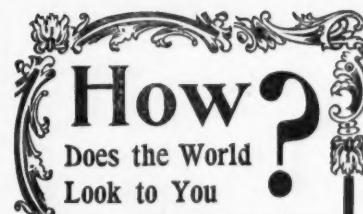
Haverhill district, including the towns of Bradford, West Boxford, Georgetown, Groveland, Merrimac and West Newbury, with the city of Haverhill, hold their annual meeting this week Wednesday in the Portland Street Baptist Church.

Belmont, Newton, Waltham, Watertown and Weston schools, which number nearly forty, organized a district association at Watertown, Feb. 5, which they named Norumbega, after the familiar name by which that section was once commonly known.

Palmer district held its winter convention in North Brookfield, Feb. 6. Through a severe storm delegations came from nearly all of the sixteen towns and remained throughout the three sessions. Modern Discoveries in Archaeology by Rev. A. R. Nichols, The Jewish Tabernacle, with a model, by Rev. F. E. Jenkins, and The Institutional Church by Rev. A. M. Osgood were the principal and helpful addresses.

The Indiana State secretary reports for the last half of 1895 thirty-seven regular county, four township conventions, and seven special single session meetings, requiring him to travel 5,201 miles and making 144 addresses. Seventy-eight out of ninety-two counties, or eighty-five per cent. have adopted the home department and have appointed one or two persons in each to have special supervision of the work. Twenty-five counties have decided in convention to make a complete canvas of the entire county on or before April 15. The State has recently been able to cancel its indebtedness of \$650 which had been of long standing.

CURED, AFTER GIVING UP HOPE.—After giving up all hope of relief, thousands have been completely cured by taking Adamson's Botanic Cough Balsam. No one need suffer with any form of throat or lung trouble, if he will simply take this priceless remedy. Sold by all druggists.



If it looks dark and you have evil forebodings, blue spells, or you are troubled with insomnia, headaches and a general restless feeling, get a bottle of Dr. Miles' Nervine. It will help you. If first bottle does not relieve, your money will be refunded by all druggists. Dr. Miles' Everyone should read, "New and Startling Facts." Sent free by Dr. Miles' Medical Co., Elkhart, Ind.Health Sold by Druggists Everywhere



THIS LADY

She has done more than any other one woman in America to relieve people of their bothersome coughs and colds, and doubtless, saved life, gone into of homes 60 years; that is, her portrait has, for its on every bottle of Balsam sold. "Madame Porter's?" It's a household word!

A safe and pleasant preparation, it is sold by all druggists with their approval as pharmacists, and costs but 25 and 50 cents per bottle (two sizes).

Proprietors: HALL & RUCKEL, Wholesale Druggists, New York.

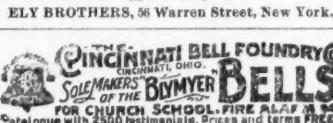


Since 1861 I have been a great sufferer from catarrh. I tried Ely's Cream Balm and to all appearances am cured. Terrible headaches from which I had long suffered are gone.—W. J. Hitchcock, Late Major U. S. Vol. & A. A. Gen., Buffalo, N. Y.

CATARRH

ELY'S CREAM BALM Opens and cleanses the Nasal Passages, Alleviates Pain and Inflammation, Heals the Sores, Protects the Membrane from colds, Restores the Senses of Taste and Smell. The Balm is quickly absorbed and gives relief at once.

A particle is applied to each nostril and is agreeable. Price 50 cents at Druggists or by mail.



If you want a sure relief for pains in the back, side, chest, or limbs, use an

Allcock's Porous Plaster

BEAR IN MIND—Not one of the host of counterfeits and imitations is as good as the genuine.

A STARTLING OFFER!

First Come, First Served.

Don't Hold Off Your Order Till Too Late.

Order today. This is the greatest bargain ever offered. Six of the handsomest full-sized triple plate silver souvenir Teaspoons ever made, and only **ninety-nine cents, prepaid by mail.**

The stock of famous Souvenir Coffee Spoons is **nearly exhausted.** We are now offering the balance—our **Souvenir Teaspoons**—much larger and finer than the souvenir coffee spoons, and we say without reserve or hesitation that no such opportunity as this ever before existed. They must be sold! We cannot afford to carry them longer. After you see these spoons you will readily understand why we held them back until the souvenir coffee spoons were disposed of.



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FORMERLY
SOLD FOR
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•FOR ALL SIX•

Full Size Souvenir Teaspoons.

THINK OF IT! You will pay three times the price for ordinary teaspoons with plain bowls—here you get the prettiest patterns and **gold plated bowls**—the entire bowl, inside and outside, plated with gold, and each bowl representing a different World's Fair Building. Money cannot buy them elsewhere. They are the identical stock sold on the World's Fair grounds for \$9.00 a set, but you can now have the set of six for only **99 cents**, about one-tenth their original price.

This is the finest souvenir collection ever produced of the World's Fair. Every family and every individual ought to have a set as a **souvenir**, or as a beautiful collection of spoons for extraordinary occasions, or for a **birthday** or **wedding gift**, or as a set for **every-day-use**. You may never have another chance to get such exquisite silverware at such a remarkably low price. The thousands and thousands of subscribers to religious papers who bought our souvenir coffee spoons will read this offer with delight. **They know that any offer we make is a genuine bargain**, and cannot be duplicated anywhere. There are twelve different buildings.

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In your order please be explicit and say whether you want set number two or number three. The set is put up in a very neat box, handsomely lined with plush, and is sent by mail securely packed and prepaid.

Send us 99 cents by postoffice or express money order or registered letter only, as we **do not accept personal checks**.

Our references are the First National Bank, Chicago, the Mercantile Agencies and all the Express Companies.

If the spoons are not exactly as represented you can have your money back. You know our advertisement would not be in this paper if the offer was not genuine.

We still have some of the Souvenir Coffee Spoons on hand.

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